

NIPHAL id. Prov. 27:6, "abundant (i. e. many, frequent) are the kisses of an enemy." Opp. to, "faithful are the wounds of a friend."

HIPHIL, to multiply, to accumulate, Eze. 35:13, וְהִתְרַבְּתָם עָלַי דְּבָרַיִם "you have multiplied against me words," sc. impudent, impious words. Compare No. 2.

Derivatives, עֲתָרָה and pr. n. עֲתָר.

עֲתָר m.—(1) *incense, odoriferous smoke*,

Eze. 8:11, as rightly rendered by the LXX., Vulg. Ch., Syr. Others render it a multitude, comparing the root No. II.

(2) *a worshipper* of God, Zeph. 3:10.

עֲתָר ("plenty," "abundance"), [Ether] pr. n. of a town in the tribe of Simeon, Josh. 15:42. 19:7.

עֲתָרָה f. *riches, abundance*, Jer. 33:6. See the root No. II.

פ

פ the seventeenth letter of the Hebrew alphabet, used as a numeral for *eighty*. The name of this letter probably signified a *mouth*, i. q. פֶּה. As to its pronunciation, see Lehrs. pp. 20, 21, where there is a refutation of the opinion of those who hold that **פ**, when dageshed, was not pronounced *p* by the Hebrews. It is interchanged principally with the other labials, **ב** and **מ**, which see.

פֶּה i. q. פֶּה (which see), adv. *here*, Job 38:11.

פָּחַח a root not used in Kal, which had, I have no doubt, the signification, to *BLOW*, like the kindred פָּחַח, פָּחַח, also פָּחַח, פָּחַח, פָּחַח, all of which are onomatopoeic, and imitate the sound of blowing. Hence π. λεγόμεν.—

HIPHIL, Deut. 32:26, אֶפְחָחֵם "I will blow them away," i. e. scatter them as with the wind. LXX. διασπερῶ αὐτούς. I formerly compared Arab. فَا, which has the signification of splitting, cleaving, i. q. قطع and شق; but I rely more on the internal nature and mutual relationship of roots, than on the Arabic usage, however suitable.

[Hence the following word; also in Thes. פֶּה and its derivatives.]

פָּאָה constr. פָּאָה f.—(1) *a quarter of the heaven* (prop. wind, so called from its blowing, compare in Targg. אַרְבַּע רִיחֵין four winds, for Hebr. אַרְבַּע קְנֻפֹת הָאָרֶץ Eze. 7:2, compare 37:9; 42:20. פָּאָה־הַמֶּזְרָח the west quarter, Josh. 18:14; פָּאָה־הַמֶּזְרָח the north quarter, Ex. 26:18, 20. Hence—

(2) *side, region*, Jer. 48:45, מִצִּדֵּי מוֹאָב "region of Moab." Dual const. state מִצִּדֵּי מוֹאָב "both sides of Moab," Num. 24:17, compare יְרֵכֵי מוֹאָב, יְרֵכֵי מוֹאָב.

(3) *a corner*, as of a field. Lev. 19:9; of a bed, Am. 3:12. הַקֹּנֶן פָּאָה the corner or extremity of the

beard, the hairs upon the cheeks and before the ears, Badensbart, whiskers, as the Jewish doctors rightly explain, Levit. 19:27; 21:5. It was prohibited to shave them; and the Arabian nations shaving them (like the Egyptians), are called in reproach, קְצוּצֵי פִתָּי (men) with the whiskers cut off, Jerem. 9:25; 25:23; 49:32.

פָּאָה an unused root.—(1) to have the mouth full, to swallow down. (Arab. فَا to have the mouth full of food; Æth. ተፈለፈ: to have in the mouth a morsel, lump, ፈለፈ: morsel, lump; περιστέμουν? It is one of the roots ending in *m* which express sounds uttered with the mouth shut. Cognate is נִמַּם to understand, prop. to be imbued with.) Hence פִּימָה (for פִּימָה) mouth.

(2) Arab. فَم to be fat (of the same stock appears to be the Sanscr. pīna, fat, पिमेली, पिमेली, opimus, pinguis). Hence n. פִּימָה.

פָּאָה not used in Kal, to be beautiful, ORNAMENTED, prop. apparently used of the rosiness and heat of the face (see פָּאָה, פָּאָה, compare Arab. فَا Med. Waw, to boil up, to be hot, glowing heat); hence to be proud (which, in Arabic, is expressed by a hardened guttural, فَا to glory, to boast).

PIEL פָּאָה—(1) to adorn, e.g. the sanctuary, Isa. 60:7, 13; the people of God, Isa. 55:5; to bestow aid upon the poor, Ps. 149:4 (compare ornare beneficiis).

(2) denom. from פָּאָה to examine the boughs, in order to glean them, Deu. 24:20.

HITHPAEL—(1) to be adorned, honoured, as a people by Jehovah, Isa. 60:21; 61:3; to glorify

oneself, as God in bestowing favours on his people, followed by פ Isa. 44:23; 49:3.

(2) to *boast*, followed by אל *against* any one, Jud. 7:2; Isa. 10:15.

Derivatives, פאר, פאר, פאר, פאר, פאר. [פאר, פאר].

II. פאר (kindred to פאר) TO DIG, TO BORE, especially in the earth. Arab. ⁵⁻فَار to dig down and hide under the earth. Hence פאר for פאר (Arab. ⁵⁻فَار) a mouse, פאר pr.n. of a region abounding in caverns. To this root I refer—

HITHPAEL — הִתְפַּאֵר to *explain*, to *declare oneself* (compare significations used figuratively in the same manner under the word פאר No. 2, and נקב No. 2). Ex. 8:5, הִתְפַּאֵר עָלַי לְמַתִּי וְנָרָא “declare to me when,” etc.; in which words the particle עַל (of which the sacred writer has made a delicate use) implies a command. Well rendered by the LXX. *ράξαι πρός με*. Vulg. *constitue mihi, quando*, etc. But the Hebrews themselves, and many more recent writers, *glory over me* (in saying) *when I shall intreat for thee*; and this they explain, I give thee this honour that thou mayest set me a day when, etc.; every one must see that this is very harsh and arbitrary.

פאר masc. *an ornament, a tiara, a turban*, Eze. 24:17, 23; of priests, Ex. 39:28; of a bridegroom, Isa. 61:10; Eze. 24:17; of women, Isaiah 3:20.

פאר (in the Syrian form for פאר) Eze. 17:6; 31:5, seqq. and פאר (for פאר) Isa. 10:33; fem. *foliage* (prop. *glory*) of a tree. Plural with suffix פאר for פאר Eze. 31:8. Comp. פאר No. 2.

פאר (for פאר, from the root פאר) m. *warmth*, hence *ruddy glow, brightness of face* (i. q. פאר), comp. פאר No. I, Kal. Joel 2:6, פאר, “all faces withdraw brightness,” i. e. grow pale with terror, Nah. 2:11. (Comp. Joel 2:10; 4:15).

פאר (prob. a region [“abounding in foliage, from the root, No. I, or”] abounding in caverns, see the root, No. II.), [Paran], pr. n. of an uncultured and mountainous region lying between Arabia Petrea, Palestine, and Idumaea, Gen. 21:21; Num. 10:12; 13:3, 26; Deut. 1:1; 1 Sa. 25:1; 1 Ki. 11:18; and more fully called הר פאר Hab. 3:3; פאר Deu. 33:2; it appears to be the same as אֵשׁ-עַל-הַפְּדֹרָר i. e. “the grove of Paran which is over the desert,” i. e. to the north of the desert. In that part Josephus mentions the valley of Pharan abounding in caverns,

Bell. Jud. iv. 9, § 4. Altogether different from this is the region and valley of *Feiran* (فيران), near Mount Sinai (these were confounded even by Niebuhr, Descr. of Arabia, p. 402), as was long ago observed by Makrizi; see the passage in Burckhardt's Travels in Syria, p. 974, 1080, Germ. ed. (This is also cited by Winer, p. 763; but he does not correct the error pointed out.)

פאר pl. פרים *unripe figs*, which hang on the tree through the winter; *grossi, grossuli*, Cant. 2:13; LXX. ὄλκιστοι. From the root—

פאר Arab. فاج Conj. VII. TO BE CRUDE, IMMATURE, Syriac ܦܝܢ immature, acid. The primary idea appears to be that of *cold*, see the kindred root פין.

פאר masc. something *fætid, unclean, abominable*, i. q. פשע; used of food, Levit. 7:18; 19:7; פאר פשע *unclean flesh*, Eze. 4:14; plur. פורים *unclean meats*, Isa. 65:4.

פאר an unused root; Talmud. Piel to render *fætid*. Hithpael, to be made *fætid*. Arab. and Æth. (2 and 𐤒 being interchanged), 𐤒 to be *fætid*, used of food; 𐤒 to be *impure*. Hence פורים.

פגע—(1) TO STRIKE UPON, or against, *pepigit*, *stossen, schlagen*. (I have used this Latin word on purpose because it is of the same stock; compare also the kindred *pax* for *pacs, paciscor*, Greek *πηγνύω*, Germ. *pothen*, and those which are allied to this, *boten, Boct*, from the idea of striking or pushing. Of the same termination is the root פגע; compare פגע and פגע). Followed by פ to *strike upon* any person or thing (auf, an etwas *stossen*), whether of set purpose or accidentally, whether violently or lightly; hence—(a) to *rush* on any one with hostile violence, 1 Sam. 22:17, 18; Ruth 2:22; especially in order to kill; hence to *kill, to slay*, Jud. 8:21; 15:12; 2 Sam. 1:15. Once followed by an acc. of person and פ of thing; Ex. 5:3, פגעני פדך, “lest he fall upon us with the pestilence.”—(b) in a good sense to *assail* any one with petitions, to *urge* him; followed by פ Ruth 1:16; Jer. 7:16; 27:18; Job 21:15; and פ of the person for whom any one asks or intercedes, Gen. 23:8.—(c) to *light upon* any one, to *meet* with him, followed by פ Gen. 28:11; 32:2; Num. 35:19, 21 (also with an acc. Ex. 23:4; 1 Sa. 10:5; Am. 5:19).—(d) to *reach* to any one, followed by פ Josh. 16:7;

17:10; 19 .1, 22, 26, 27, 34 (followed by אל Josh. 19:11).

(2) to *strike* a covenant with any one, *pactus est* (from *paciscor*), to *make peace* with him, followed by את. I now consider that two passages in Isaiah should be thus explained, which have been variously treated by interpreters; Isa. 64:4, פָּנַעְתָּ אִתּוֹ שָׁלוֹם וְעֵשָׂה פָּנַעְתָּ אִתּוֹ שָׁלוֹם "thou makest peace with him who rejoiceth to work righteousness," i. e. thou art in league with the man who loves justice, and thou delightest in him; similar is אִישׁ נִלְוֶה אִישׁ בְּרִיתוֹ, Without את Isa. 47:3, "I will take vengeance אֶדְמֶה אֶפְנֵה אֶדְמֶה and will not make peace with any man," I will grant peace to none till all are destroyed. The signification of *striking* is referred to that of *making peace*, as shewn by the Latin words *pango*, *paciscor*, and also by the Heb. and Arabic فاقى, سقى (Isa. 2:6), صفى, سقى and Lat. *ferire*, *percutere fœdus*.

HIPHIL—(1) causat. of Kal No. 1, a, to *cause anything to fall upon any one*. Isa. 53:6, הִפְנִיעַ בּוֹ אֱלֹהִים "he caused to fall upon him the iniquity of us all."

(2) causat. of Kal No. 1, b, to *cause to supplicate*. Jer. 15:11, הִפְנִיעִי קֶדֶד... אֶת־הָאֵלֹהִים "I will make the enemy to make supplication to thee." So (following the Chaldee), Lud. de Dieu, Rosenm.

(3) intrans.—(a) i. q. Kal No. 1, a, to *invade*. Part. מַפְנִיעַ *assailant, enemy*, Job 36:32.—(b) i. q. Kal No. 1, b, to *assail* any one with prayers; followed by אֶת Jer. 36:25; also followed by לְ of the person for whom intercession is made, Isa. 53:12; absol. Isa. 59:16.

Derivative מַפְנִיעַ and—

פָּנַע m. what happens to any one, *incident, event, chance*, Eccl. 9:11; unhappy (with the addition of רָע), 1 Ki. 5:18.

פָּנֵי־אֱלֹהִים ("fortune of God"), [*Pagiel*], pr. n. of the captain of the tribe of Asher, Numbers 1:13; 2:27.

פָּגַר not used in Kal. PIEL, TO BE EXHAUSTED, VOID OF STRENGTH, 1 Sam. 30:10, 21 (Talmud. to be lazy, at ease; Syr. ܦܓܪ (the letters ܦ and ܓ being interchanged), to be attenuated; ܦܓܪ weak, wearied. Also the Lat. *piger*. The primary stock of both words פָּגַר and *piger*, is פָּגַר; compare פָּגַר, *piget*). Hence—

פָּגַר plur. constr. פָּגַרִים m., a *carcase, dead body*, whether of man or of beasts, Gen. 15:11; Isa. 14:19; 1 Sam. 17:46; and frequently. Once with the ad-

dition of מָת Isa. 37:36 (compare Syr. ܡܬܬ of the body even when living). Metaph. פָּגַרִים נִלְוִיָּם *carcases*, i. e. *ruins of your idols*, Lev. 26:30.

פָּגַשׁ fut פָּגַשׁ (kindred to the roots פָּגַשׁ—

(1) TO RUSH upon any one, TO ATTACK, with an acc., Ex. 4:24; Hos. 13:8.

(2) to *meet with* any one; followed by an acc., Gen. 32:18; 33:8; Ex. 4:27; Isa. 34:14; followed by אֶת Prov. 17:12.

NIPHAL, recipr. to *meet* one with another, Psalm 85:11; Prov. 22:2.

PIEL, to *light* upon any thing, Job 5:14.

פָּדַר an unused root.—(1) prop. to *cut, to cut up, to separate*; cogn. to פָּדַר No. I., which see; (Arab. ٱذر V. X., to be alone, separated; in the Indo-germanic languages, Sanscr. *pat*, to cleave; Lat. *pando, findo*).

(2) specially to *plow*; whence فداد a plough-ox; and فدان a yoke of oxen, plough; Syr. and Chald. ܦܕܐ id.; ܦܕܐ field, plain. [This is called in Thea. "an uncertain root"].

Derivative פָּדַר.

פָּדָה TO LOOSE (pr. by cutting; ٱفشدن; cogn. to the verb ٱذر); hence—(1) to *redeem* by paying a price (Arab. فدا), Exod. 13:13; followed by אֶת of the price; as Exod. 34:20, פָּדַתָּהּ בְּשֶׁה "the firstborn of an ass thou shalt redeem with a sheep."

(2) to *let go*, as a priest (a firstling), Nu. 18:15, 16, 17.

(3) to *set free*, e. g. from servitude, Deut. 7:8; 13:6; Jer. 15:21; 31:11; to *preserve, to deliver* life from danger, Psa. 34:23; followed by אֶת 2 Sam. 4:9; 1 Ki. 1:29; Job 6:23; אֶת (in danger), Job 5:22.

NIPHAL, pass. of No. 1, Lev. 19:20; of No. 3, Isa. 1:27.

HIPHIL, פָּדָה, causat. of Kal No. 1; Exod. 21:8.

HOPHAL, pass. inf. absol. הִפְדָּה Lev. 19:20.

Derivatives, פָּדִי-פָּדָה, פָּדָה.

פָּדָה ("whom God preserved" [*redeemed*]), [*Pedahel*], pr. n. m., Num. 34:28.

פָּדָה ("whom the rock (i. e. God) preserved" [*redeemed*]), [*Pedahzur*], pr. n. m., Num. 1:10; 2:20.

פָּדִי only in plur. פָּדִיִּים *price of redemption*, Num. 3:46, seqq.; 18:16. Elsewhere פָּדִיִּים part. pass. plur. are *the preserved [redeemed]*, Isaiah 35:10; 51:11.

פֶּרֶן ("liberation," [redemption]), [Padon], pr. n. m. Ezr. 2:44; Neh. 7:47.

פֶּרֶת f.—(1) *division, distinction* (from the primary sense of cutting). Ex. 8:19. LXX. διαστολή. Vulg. *divisio*. Aben Ezra, פֶּרֶת. Compare Muntinghe in Diss. Lugdd. p. 1154.

(2) *liberation [redemption]*, Psalm 111:9; 130:7; Isa. 50:2.

פֶּרִיה ("whom Jehovah preserved" [redeemed]), [Pedaiah], pr. n. m.—(1) the father-in-law of king Josiah, 2 Kings 23:36.—(2) 1 Chron. 3:18.—(3) Neh. 3:25.—(4) Neh. 11:7.—(5) Neh. 8:4; 13:13.

פֶּרִיה (id.) pr. n. m. 1 Ch. 27:20.

פֶּרִיֹם m. Nu. 3:49, and פֶּרִיֹן Ex. 21:30; Psal. 49:9, *price of redemption*, λύτρον.

[פֶּרִי] a root inserted in Thes. from which to derive פֶּרִי and פֶּרִיָּה.]

פֶּרִי m. a *field, plain* (comp. Hos. 12:13, where it is expressed by the word פֶּלֶא) from the root פֶּרַח No. 2. Hence פֶּרִי־אֲרָם the plain, or plain region of Syria [Padan-Aram], i. e. Mesopotamia, with the desert to the west of the Euphrates, opp. to the mountainous region by the Mediterranean Sea, Gen. 31:18; 28:2, seqq.; simply פֶּרִי Gen. 48:7. With ה local פֶּרִי־הָאֲרָם Gen. 28:2, 5, 6.

פֶּרַע i. q. פֶּרַח TO LIBERATE, SET FREE, απ. λεγόμεν. Job 33:24, פֶּרַעְהוּ "set him free." But five MSS. (two Kenn., three Ross.) read פֶּרַעְהוּ with the same sense, and such a root as פֶּרַע is void of all certain authority.

פֶּרַר an unused root, which seems to have had the sense of *nourishing, fattening*. Comp. Arab.

(r and n being interchanged) فَدِن to fatten cattle, and more frequently بَدِن to become fat, thick, بَدِن fatness. (In the Indo-Germanic languages compare Gutter, English *food, fodder*, Mediæval Lat. *fodrum*, and fett, English *fat*, Icelandic *fastr*, from the stock *foeden*, to nourish. The primary root is *fad*, to which r is added in many forms; compare *pita, pater; pigeo, piger*, (פֶּטֶר, פֶּטֶר.) Hence—

פֶּרֶר m. with suff. פֶּרֶרִי *fat*, Lev. 1:8, 12; 8:20.

פֶּה const. פִּי, with suff. פִּי (my mouth), פִּיִּי, פִּיִּי, poet. פִּיִּי pl. פִּיִּים 1 Sa. 13:21, and פִּיִּית Prov 5:4 (both cf. signif. 3).

(1) *the mouth*. (Arab. فَوْهَة, فَيْه, فَا, فَ, const.

فَوْهَة, Eth. ሰፋ; id. The Hebrew form פֶּה is for פִּי, like פֶּה for פִּי, whence the fem. פִּי; const. פִּי for פִּי. The root פִּי, like פִּי, and Med.

quiesc. פִּי, פִּי, פִּי, פִּי had the sense of blowing, breathing, and the mouth is so called from the idea of breathing. [In Thes. from פִּי.] It is used of the mouth of animals (and even of the beak of a bird, Gen. 8:11; Isa. 10:14); of men, Exod. 4:11; especially as being the organ of speech. To speak פִּי מִפִּי מִפִּי, without any one between, Numbers 12:8; פִּי מִפִּי with one mouth, with one voice, Josh. 9:2. Job 19:16, פִּי מִפִּי "with (all) my mouth," i. e. with the loudest voice that I can. Meton. for an orator, spokesman, messenger, Ex. 4:16 (comp. פִּי מִפִּי, commandment, Ecc. 8:2, פִּי מִפִּי "keep the commandment of the king." Hence פִּי מִפִּי by the command of, see below. More rarely the mouth as the organ of taste, hence Gen. 25:28, "venison (was) פִּי in his mouth," i. e. he liked its taste. Comp. פִּי, פִּי. The signification of mouth is variously applied to inanimate things. It is—

(2) *the mouth, opening* of a bag, Gen. 42:27; of a well, Gen. 29:2; entrance of a city, Prov. 8:3; of Hades, Ps. 141:7.

(3) *an edge* (a figure taken from the teeth, and the idea of biting), especially in the phrase פִּי לִפְתָּח to smite with the edge of the sword (see פִּי). Plur. (see above) the edge (of instruments of iron), 1 Sa. 13:21; Prov. 5:4. See פִּיִּית.

(4) *edge, border* (from its similarity to a lip), as of a garment, Ps. 133:2; Job 30:18; of the sea, Prov. 8:29. פִּי לִפְתָּח 2 Kings 10:21; 21:16; and פִּי מִפִּי Ezr. 9:11, from one edge to the other.

(5) *part, portion* (prop. as much food as any one can take in his mouth, comp. פִּי No. 7, a portion which can be taken in the hand, a handful, "Deut. 21:17, פִּי שְׁנַיִם "two parts," i. e. double; 2 Ki. 2:9; also *two* (third) *parts*, Zec. 13:8.

With prepositions it mostly becomes a particle—

(1) פִּי—(a) *according to the commandment of* 1 Ch. 12:23.—(b) *according to the rate of* (nach Aussage), *at the rate of*, or *proportion, according to*, Lev. 25:52, פִּי שְׁנַיִם "according to his years;" Num. 6:21; 7:5, 8; 35:8.—(c) i. q. פִּי, like as, like, Job 33:6, פִּי קָמוּ לִי "I, even as thou (am created) by God."—(d) פִּי מִפִּי conj. *according as, even as*, Mal. 2:9; and without פִּי so that, Zech. 2:4.

(2) פִּי i. q. פִּי (see פִּי A, 9)—(a) *at the rate of*,

according to, Ex. 12:4; Gen. 47:12, לְפִי הַמִּסְפָּר "according to the number of the family;" Hos. 10:12, "sow ye according to justice, וְקָצְרוּ לְפִי חֶסֶד and ye shall reap according to mercy." — (b) followed by an inf. *when* (i. q. ? followed by an inf. No. 7), Num. 9:17; Jer. 29:10.

(3) פִּי according to the commandment, order of any one, Genesis 45:21; Num. 3:16, 39, 51; Job 39:27; by the authority of any one, Deut. 17:6; hence i. q. לְפִי, קָפִי *at the rate of, according to*, Am. 6:5; Pro. 22:6. עַל־פִּי הַדְּבָרִים according to the thing itself, i. e. as the thing was, according to the truth of the matter, Gen. 43:7.

פָּה (prob. contr. from פָּהוּ, פָּהוּ *in this, or that*, sc. place, like פָּה for פָּהוּ; as to *p* for *b*, compare Arab.

فِي formed from (בִּי): adv. of place.

(1) *here, in this place*, Gen. 19:12; 22:5; 40:15; Num. 22:8; and often. More rarely—

(2) *hither*, 1 Sam. 16:11; Ezr. 4:2. מִפֶּה and מִפֹּה hence, Ezek. 40:21, 26, 34, 37. מִפֶּה... מִפֹּה hence... thence, Eze. 40:10, 12, 21; 41:2. As to אִפֶּה, see that word. — Once פֶּה (which see).

פִּוּאָה (perhaps Arab. فَمَّة "mouth"), [Pual], pr. n. m.—(1) of a son of Issachar, 1 Ch. 7:1, for which there is Gen. 46:13; Num. 26:23 פִּוּיָּה.—(2) Jud. 10:1.

פָּרִיז—(1) TO BE COLD, to be void of vital warmth. Syr. and Arab. id. The primary idea is that of rigidity; as frigid things are rigid. In Greek πηγρῦν to be rigid, and πηγών; in Latin, *pigeo, rigeo, frigeo*. Gen. 45:26, וְיָקִי לִבּוֹ "but his heart was cold," was not warmed or moved with joy. Figuratively applied to indolence or torpor, Ps. 77:3; Hab. 1:4, "the law is torpid."

NIPHAL, *to be torpid*, Ps. 38:9.

Derivatives, הִפְסִיגָה, and —

פִּוּגָה *f. rest, cessation*, Lam. 2:18.

פִּיר see פִּיר.

פָּחַח i. q. נָפַח (which see), TO BREATHE, TO BLOW.

(Arab. فاح and فاح to exhale odour, to be fragrant.)

Cant. 2:17, עַד שֶׁיִּפְחַח הַיּוֹם "until the day breathe," i. e. until the heat departs, until evening; Cant. 4:6. Compare רָחַח.

HIPHAL—(1) followed by an acc. *to blow through*, Cant. 4:16.

(2) followed by פִּי *to blow* (a fire) Ezek. 21:36; followed by an acc. Prov. 29:8, "blow upon a city," i. e. excite sedition.

(3) figuratively, *to blow out, to utter*, as lies, Pro. 6:19; 14:5; 19:5, 9; in a good sense, *to utter* (the truth), 12:17.

(4) *to pant, to hasten*, Hab. 2:3. Compare פָּחַח Ecc. 1:5.

(5) *to rail against* any one, followed by פִּי Ps. 10:5; and לוֹ 12:6, לֹא יִפְחַח לָם "whom they reproached," i. e. the oppressed.

Derivative, פִּיחַ.

פִּוּחַ an unused root, Syr. Aph. *to contemn*, to afflict. See פִּוּחִיאל. [This root is not inserted in Thes.]

פִּוּט [Put, Phut, Libya], pr. n. of an African nation, according to Josephus (Antt. i. 6, § 2) of *Mauritania*, in which the river *Phut* is mentioned by Pliny (H. N. v. 1). LXX. and Vulg. commonly rendered it *Libya*, Gen. 10:6; Jer. 46:9; Ezek. 27:10; 38:5; Nah. 3:9.

פִּוּטִיאל ("afflicted by God"), [Putief], pr. n. Ex. 6:25.

פִּוּטִי פָּרַע Egypt. pr. n. *Potiphera*, the father-in-law of Joseph, the priest of Heliopolis, Genesis 41:45; 46:20. LXX. Περεφοῦ, Περεφοῦ, ΠΟΤΙΦΗ, i. e. who belongs to the sun. See Champollion, Précis du Système Hieroglyphique, Tableau Général, page 23.

פִּוּטִיפָר (an abbreviated form for פִּוּטִי פָּרַע) [Potiphar], pr. n. of the captain of Pharaoh's guard, Gen. 39:1.

פָּוַךְ an unused root, which had, perhaps, the sense of *moving to and fro, wavering*, i. q. פָּוַח. Hence may be derived the following word, which is of uncertain origin.

פָּוֶךְ i. q. Greek φύκος, prop. *sea-weed*, (so called from its moving about, waving hither and thither), from which an alkaline pigment was prepared; hence used of the pigment itself; also the dye with which the Hebrew women tinged their eyelashes, prepared from stibium, or antimony (LXX. στίμμι, Vulg. stibium), 2 Ki. 9:30; Jer. 4:30 (comp. pr. n. הַפֶּוֶךְ Isa. 54:11, "I will lay thy stones with stibium," i. e. I will use stibium as cement in building thy walls. It may be doubted what are אֲבָנֵי פֶוֶךְ *stones of pigment*, 1 Ch. 29:2, used in building the Temple. I should understand them to be the more valuable stones, such as a kind of marble, used for covering and as it were painting the walls.

פול m. *a bean*, 2 Sa. 17:28; Eze. 4:9. (I should place the primary idea in its rolling and in roundness of form; compare Latin *bullā*, Dutch *bol*, a bean, *peul*, *poel*, a chick-pea, *bolle* onion, and many others of the same kind; see Fulda Radd. Germ. p. 217. There are also some traces of the same signification in the Phœnicio-Shemitic languages, as Æthiopic **ፈፈረ**: i. q. **ፈፈረ** to bubble up as water, *wallen*, *quelen*; **ፈፈረ** to roll oneself; also **ፈፈረ**, **ፈፈረ**, **ፈፈረ**, **ፈፈረ**).

פול [*Pul*], pr. n.—(1) of an African nation and country, Isaiah 66:19 (where it is joined with **לוד**). Vulg. *Africa*. Bochart (Phaleg. iv. cap. 26) understands *Philæ*, an island in the Nile, situated between Egypt and Æthiopia, called by the Egyptians **ΠΙΛΑΚ** or **ΠΙΛΑΚ** (i. e. end, remote region; see Champollion, l'Egypte i. p. 158). From this Egyptian name both the Greek and Hebrew forms may have arisen; this latter indeed was perhaps interpreted *elephant* by the Hebrews (Chald., Syr., Arab. **فيل**, Pers. **پیل**), following the Phœnicio-Shemitic usage [Bochart's opinion is regarded in Thes. as improbable].

(2) pr. n. of a king of Assyria, who preceded Tiglath-Pileser about 774—759, B. C. 2 Kings 15:19. (This name either signifies elephant, i. q. Pers. **پیل**, or else lord, king, i. q. Sanscr. *pāla*, Pers. **بالا** highly exalted, highest.)

פול and **פול** emphat. state **פול**, Chald. masc. i. q. Heb. **פול**.—(1) *the mouth*, Dan. 7:5.

(2) *door, entrance, aperture*, Dan. 6:18. (Syr. **ܦܘܠܐ** id.; Arab. **فم**, **فم**, **فم**. It appears to be contracted from **פול**, from the root **פול**, like **פול** from **פול**).

פול fort. i. q. Arab. **افل** = **افل** (compare **פול**).

(1) TO SET (as the sun), to be darkened.

(2) to be perplexed, distracted; once found, Psa. 88:16, **פול**, LXX. *ἐξηπαρήθη*. Vulg. *conturbatus sum*.

פול ("turning itself"), pr. n. of a gate of Jerusalem, 2 Chr. 25:23; which is called, 2 Ki. 14:13, **שער הפול** ("the gate of the corner.")

פוני [*Punites*], patron. n. of an unknown person, **פון**. Num. 26:23

פון (perhaps "darkness," "obscurity," from the root **פון**), [*Punon*], pr. n. of a town in Idumæa, situated between Petra and Zoar, celebrated for its

mines, Nu. 33:44. See Relandi *Palestina*, p. 952 Compare **פון**.

פועה (i. q. Arabic **فوهة** "mouth;" according to the opinion of Simonis, for **פועה** "splendid"), [*Puah*], pr. n. f. Ex. 1:15.

פוי only found [in KAL] in fut., imp., and once in part. pass. Zeph. 3:10, i. q. **פוי** (which see).

(1) TO BREAK OR DASH IN PIECES. See **פיל**, **Hithpalel**.

(2) to disperse. Part. pass. **פוי** dispersed. Zeph. loc. cit. **בַּת פּוֹעִי** "the daughter (i. e. the congregation) of my dispersed." Sometimes intrans. to disperse themselves, to be dispersed, used of a flock, Ezek. 34:5; Zec. 13:7; of a people, Gen. 11:4; Num. 10:35; 1 Sa. 11:11; 14:34; Ps. 68:2; Eze. 46:18.

(3) to overflow, spoken of fountains, Pro. 5:16; metaph. to abound with prosperity, Zec. 1:17.

NIPHAL, to be dispersed, used of a flock, Jer. 10:21; Eze. 34:6; of people, Gen. 10:18; Eze. 11:17; 28:25; 34:12; an army, 2 Ki. 25:5.

PILEL **פָּלַץ** to break in pieces (as a rock with a hammer), Jer. 23:29.

PILPEL **פָּלַץ** id. (a person dashed against the ground or a rock), Job 16:12.

HIPIL—(1) trans., to scatter, as seed, Isaiah 28:25; to send abroad, as lightning, arrows, Psalm 18:15; 144:6; to scatter peoples, Deuter. 4:27; 28:64; 30:3; Isa. 24:1. Part. **פִּיץ** the disperser, desolator, Nah. 2:2. Sometimes, i. q. to agitate, harass any one, Job 18:11; Eze. 34:21.

(2) to pour out; metaph. anger, Job 40:11.

(3) intrans. to spread oneself abroad, e. g. the east wind over the earth, Job 38:24; a people, Ex. 5:12; 1 Sam. 13:8.

HITHPALEL **פָּלַץ** to be broken in pieces, to be scattered into dust (used of the mountains), Hab. 3:6.

An instance of the form **TIPHEL** (see Hebr. Gramm. § 54, 5) is found in the common reading, Jer. 25:34, **תפוצותיכם** "I will scatter you;" where, however, other copies, both MSS. and printed, read **תפוצותיכם** (your dispersions), which is expressed in the translations of Aqu. Symm. Vulg. The former appears best suited to the context.

Derivative **פָּסֵץ** a hammer.

L. פוק TO MOVE TO AND FRO, Isa. 28:7. Not found in the cognate languages, but it is of the same stock as *wanten*, with a sibilant prefixed (*schwanten* (ant. *wagen*); with a diminut. *vacillo*, *waceln*. Comp. **פוק**.

HIPIL, id., Jer. 10:4, **וְלֹא יִפְּץ** "and it move to

not." So it is commonly taken. But perhaps it ought rather to be taken causatively, "he causes it not to move."

Derivatives פוקה, פוק, פוק.

II. פוק TO GO OUT, i. q. Chald. פוק.

HIPHAL—(1) to give out, to furnish, Ps. 144:13; Isa. 58:10.

(2) to cause to come forth from any one, i. e. to get or obtain from him, Prov. 3:13; 12:2; 8:35; 18:22. LXX. λαμβάνω.

(3) to bring to an end, to let succeed, Psalm 140:9.

פוקה f. an obstacle in the way, which causes any one to stumble, a stumbling block; i. q. פוקה 1 Sam. 25:31.

I. פוק i. q. פוק TO BREAK. Hence—

HIPHAL פוק twice (Psa. 33:10; Eze. 17:19) i. q. פוק, and the derived noun פוקה a wine-press.

II. פוק i. q. Arab. فاق to be hot, to bubble up in boiling (comp. פוק), whence פוק (for פוק) a pot. [This root is not given in Thes.]

פוק m. a lot, a Persian word, which in Esth. 3:7 is explained פוק. (It answers to the Persian پاره pāreh, i. e. a part, a portion, whence پاره کردن to divide, and بهره behreh, part, lot. It is of the same stock as the Lat. pars; comp. also the Hebr. פוק and פוק.) Pl. פוקים lots, Est. 9:24, "the feast of Purim," and nakedly פוקים ibid. 29, 32, "the feast of Purim," or of lots, which the Jews celebrate on the 14th and 15th of the month Adar, in commemoration of the events narrated in the book of Esther.

פוקה fem. a wine-press, Isa. 63:3; Hag. 2:16; from the root פוק to break.

פוקתה [Poratha], Pers. pr. n. of one of the sons of Haman, Esther 9:8; perhaps Persian پوره pureh, ornament.

I. פוק Arab. فاق Med. Ye, TO BE PROUD, then used of a horseman leaping proudly and fiercely, Hab. 1:8; used of sportive and wanton calves, Mal. 3:20 (LXX. σκυρᾶω); Jer. 50:11.

Derivative, pr. n. פוקה.

[These roots are not separated in Thes.]

II. פוק not used in Kal, cogn. to the verb פוק. Ch. פוק to disperse oneself, to multiply.

NIPHAL, to be dispersed, diffused, Nah 3:11. See פוק.

פוק whence פוק q. v.

פוקה [Puhites], patron. n., once 1 Ch. 2:53.

פוק (from the root פוק No. 1), prop. adj. purified, pure, an epithet of gold, Cant. 5:11; hence purified, pure gold, Ps. 21:4; Lam. 4:2; Isa. 13:12. It is distinguished from common gold, Psal. 19:11; 119:127; Prov. 8:19. Rosenmüller (Bibl. Alterthumsk. iv. page 49) prefers rendering it solid gold, comparing פוק hard, heavy; but in an uncertain matter I would not desert the authority of the Book of Chronicles: [the authority of inspired Scripture is of course absolute, nothing can come into competition with it]: (see the root פוק).

I. פוק not used in Kal, i. q. Arab. فاق to separate, to distinguish (compare the roots beginning with the letters ف, ب, under the words فاق, فاق); specially, to separate and purify metals from dross, by means of fire; whence فاق silver; comp. فاق tin, from فاق, and Æth. ብርሃ: silver, ብርሃ: brass, from the root פוק to purify.—Hence פוק pure gold, and—

HOPHAL part. פוקה 1 Ki. 10:18; which in 2 Ch. 9:17, is stated to be פוקה pure gold.

II. פוק TO LEAP, TO BOUND (see Piel), TO BE LIGHT, AGILE. Arab. فاق to spring up and flee as a gazelle (see more as to this root in Schult. on Prov. page 75, and Opp. Min. page 132, seqq.); more in use are فاق, فاق, فاق, to leap, to bound. Talmud, פוק to bound, to leap for joy: Gen. 49:24, "agile are the arms of his hands;" or, "agile is the strength of his hands." Others, comparing Syr. פוק hard, difficult, render פוק are strong, which I should consider less certain. [This latter is the sense given in Thes.]

PIEL, 2 Sa. 6:16, פוק ומקרי " (nimble) leaping and dancing;" which, in 1 Ch. 15:29, is explained פוק ומקרי.

This root seems to have almost fallen into disuse amongst the Hebrews, and by many to have been forgotten, so that the writer of the Chronicles thought it necessary to interpret it in two places by other verbs which were better known.

פוק TO DISPERSE, i. q. פוק, פוק, in Kal פוק found in part. pass. Jer. 50:17.

PIEL, i. q. **Kal**, to *disperse*, e. g. a people, Ps. 89: 11; any one's bones, Psal. 53: 6. Jer. 3: 13, **וְהִפְצַּלְתָּ** "thou hast scattered thy ways," i. e. hast wandered about.

(2) to *bestow largely, to be liberal*, Ps. 112: 9; Prov. 11: 24.

NIPHAL, Ps. 141: 7; and —

PUAL, Est. 3: 8, pass. to be dispersed.

I. **פח** m. pl. **פחים** const. **פחיו** Prov. 22: 5; Exodus 39: 3, with Dag. forte impl. like **פחים**; (from the root **פחח**).

(1) a net, a snare, Job 18: 9; especially of a fowler, Am. 3: 5; Prov. 7: 23; Ecc. 9: 12; so called from its being spread out. (Arab. **فنج** and **فنج**).

Syr. **ܦܚܐ** id. To this agrees also Gr. **παγίς, πάγη**, which however is derived from the root of that language **πῆγγνμι**. To lay snares, i. e. to plot, to devise against any one, is **פח** **פח** Ps. 119: 110; **פח** Psalm 140: 6; 141: 9; Jer. 18: 22; **פח** Psalm 141: 9. Metaph. that by which any one falls, i. e. is led to destruction. Comp. **פח** No. 2, and Schult. on Job, p. 137, 138; Josh. 23: 13; Ps. 69: 23; Isai. 8: 14; hence destruction, ruin, Isai. 24: 17; Jer. 48: 43. See **פחח**.

(2) **פחים** thin plates, Ex. 39: 3; Num. 17: 3.

(3) Psal. 11: 6 **פחים** snares (**ſchlängen**), lightning, bending itself like a snare (a noose) or serpent (**ſchlängende, ſchlängelnde ſlange**). Compare **سلسلة** a sheet of lightning diffused over the clouds, and **Διὸς μάστιξ**, used of lightning (the cause of this figure however is different), Il. xiii. 812; see J. D. Michaëlis on Lowth de Sacra Poësi, p. 34, ed. Lips. and on the other hand, Olshausen, Emendationen zum A. T. p. 9, who conjectured this to be **פחים** hot coals, i. e. lightnings.

II. **פח** with suff. **פחים** Neh. 5: 14, i. q. **פחה** (which see), the governor of a province.

פחח fut. **יפחח** — (1) TO TREMBLE — (a) for fear, to fear, Deu. 28: 66; Isa. 12: 2; followed by **פח** Psal. 27: 1; 119: 161; Job 23: 15, and **פחח** Isai. 19: 16, of the pers. or thing feared. **פחח** to fear a fear, Job 3: 25. Used in a pregnant sense, **פחח** to turn with fear to one another, Jer. 36: 16; compare Gen. 42: 28. — (b) with joy, Isa. 60: 5; Jer. 33: 9. — The notion of fear is transferred to shame in the noun **פחח** No. 2.

(2) to be in trepidation, i. q. to hasten, Hosea 2: 5. Compare **פחח**, **פחח**, **פחח**.

PIEL, i. q. **Kal**, but intensively, to *fear continually, to be timid*, followed by **פחח** Isaiah 51: 13; to take care of oneself, to be cautious, Proverbs 28: 14. (Opp. to **פחח**).

HIPHIL, to cause to fear, to terrify, with an acc. Job 4: 14. Hence **פחח** and —

פחח m. with suff. **פחחיו**.

(1) fear, terror, Ex. 15: 16; Job 13: 11. Followed by a genitive of the causer of terror (compare **פחח**), e. g. **פחח** **פחח** fear caused by the Jews (not as some take it, into which the Jews were thrown), Esther 8: 17; 9: 3. **פחח** **פחח** fear which Jehovah causes, Isa. 2: 10, 19; 2 Ch. 14: 13. **פחח** **פחח** fear of God, Ps. 36: 2. Meton. used of the object of fear and reverence, as **פחח** **פחח** Gen. 31: 42, 53, used of Jehovah, Pl. **פחחים** Job 15: 21.

(2) *verenda, pudenda*, Job 40: 17. [Taken in Thes. in this place to mean, thighs.] See above on the root No. 2. See Bochart, Hieroz. ii. p. 758. Schultens on the passage. (Arab. **فخذ** thigh.)

פחח f. terror, Jer. 2: 19.

פחה (for **פחה** with Dag. forte implied), m. const **פחה**, with suff. **פחחיו**, once **פחים** Neh. 5: 14 (from the masculine form **פח**), pl. **פחות** 1 Ki. 10: 15; 20: 24; Jer. 51: 23; Eze. 23: 6, 23; const. state **פחות** (from absol. **פחח**) Neh. 2: 7, 9; Ezr. 8: 36, m. the governor of a province (less than that of a satrap, see **פחות**) in the Assyrian empire, 2 Ki. 18: 24; Isa. 36: 9; Chaldean, Eze. 23: 6, 23; Jer. 51: 23; Persian, Esth. 8: 9; 9: 3; specially used of the Persian governor of Judæa, Hag. 1: 1, 14; 2: 2, 21; Neh. 5: 4, 18; 12: 26; Mal. 1: 8; used of the governor of Judea in the time of Solomon, 1 Ki. 10: 15; and of the governors of Syria, 1 Ki. 20: 24. (This word appears to be of foreign origin, and Bohlen compares Pers. **بکیت** great men, nobles; Ewald in Gramm.

p. 490, the verb **پختن** *pukhten*, to care for, to act (pr. to cook, bake; Germ. *backen*.) Better than all these would be **پاک**, **پاک**, **پاک** a prince, leader, commander of soldiers, were not this apparently a mere Turkish word; but the Persian is **پاک** *pak*, one of the guard, an attendant.) [Benfey compares Sanscr. *paksha*, companion, friend; and this Gesenius appears to have preferred.]

פחה constr. **פחה**, pl. emphat. **פחותה**, Chald. id Ezr. 5: 3, 14; 6: 7; Dan. 3: 2, 3, 27; 6: 8.

פחח TO LEAP, TO BOUND (like the Ch.), **פחח**

used of boiling water (compare פחז Gen. 49:4). Hence—

(1) *to be lascivious, wanton, light* [Jud. 9:4], (like the Syr. *ܦܚܐ*, compare Gr. *ζέω*).

(2) *to be proud, to be vainglorious* (like the Arab. *فخر*, compare ז"ר). Part. פחזים used of false prophets, Zeph. 3:4.

[Hence the following words.]

פחז m. pr. *lasciviousness, wantonness*, Gen. 49:4, פחז פחז "lasciviousness (was to thee) as (boiling) water," with reference to the incest of Reuben. Symm. *ὑπερίεσας*. Vulg. *effusus es*. See more as to this passage in Comment. de Pent. Sam. p. 33.

פחזות f. *pride, boasting*, Jer. 23:32.

פחח prob. TO SPREAD OUT (cogn. to the verbs פחח, פחח; whence פח a net; also, to be made thin (like the Syr. *Ethpa.*); hence פח a thin plate.

פחח (denom. from פח), *to catch in a net, to snare*, Isa. 42:22, פחח פחח "one snares (i. e. binds) them all in holes," i. e. prisons.

[פחח see פח.]

פחח an unused root, Ch. פחח, and Arab. فحم *to be black*; whence—

פחח m. (for פחח, Dag. forte implied), *a coal*, Prov. 26:21; also, *hot coals*, Isa. 44:12; 54:16.

Arab. فحم coal; Eth. *ḥam*: coal, and hot coal.

פחח an unused root, which appears to have had the same meaning as פחח, פחח No. II. *to boil as a pot* (whence figuratively Arab. فخر, فخر to swell up, to be proud); hence פחח, פחח a pot, a potter's vessel, the former of these words also being used for a potter. A secondary word is the Syr. *Ethpa.* to form. [This is given as the primary meaning of the root in Thes.]

פחח m. Chald. *a potter*, Dan. 2:41. (Syriac *ܦܚܐ* id.)

פחת an unused root, Syr. Pa. *ܦܚܐ* to dig, to excavate; whence—

פחת m. (2 Sa. 18:17), pl. פחתים f. (2 Sa. 17:9), *a pit*; often used as a figure of destruction, Ps. 7:16;

Lam. 3:47; Isa. 24:17, by paronomasia, פחח, פחח "fear, and the pit, and the snare are upon thee;" Jer. 48:43. The fem. is פחתה.

פחת-מואב ("governor of Moab"), [Pakath Moab], pr. n. m. Ezr. 2:6; 8:4; 10:30; Neh. 3:11; 7:11; 10:15.

פחתה (fem. from the masc. פחת) as if a lower place, a depression (in leprous garments), Lev. 13:55.

פטר f. a species of gem, Ex. 28:17; Eze. 28:13, found in Ethiopia (Job 28:19), according to several of the old interpreters, *the topaz*, a pale yellowish gem, found in an island of the Red Sea (Plin. xxxvii. 8). The origin of this word was sought by Bohlen (Abhandlungen der deutschen Gesellschaft zu Königsberg, i. p. 80), in the Sanscrit language, in which *pita* is *pale*; and the Gr. *τοπαζ* itself may be from פטר, פטר, by transposition of the letters. More may be seen in Braunius, De Vestitu Sacerd. page 508. As to the gems of those regions, see Ritter, Erdkunde, ii. p. 675, ed. 2.

פטר i. q. פטר verbal pass. of the verb פטר 1 Ch. 9:33 כתיב.

פטיש m. *a hammer*, Isaiah 41:7; Jerem. 23:39, Metaph. Babylon, Jer. 50:23, is called "the hammer (i. e. devastator) of the whole earth." Root פטיש.

פטיש m. Chald., Dan. 3:21 (where the פטיש is פטיש), i. q. Syr. *ܦܬܝܫ* *a tunic, under garment*. Hebr. translation פתח. From the root פטיש No. 2.

פטר fut. A (signif. 3)—(1) TO SPL'T, TO CLEAVE (Arab. *نظر* id.; and intrans. to break through, as a tooth. Kindred to the root פטר; where see more). Part. pass. פטרי פטרי *burstings of flowers*, i. e. flowers expanded which have already budded forth, 1 Ki. 6:18, 29, 32, 35 [פטר is given as a subst. in Thes.].

(2) transit. *to cause to burst forth*, as water, Pro. 17:14. Hence—

(3) trop. *to let go free* (like the Chald.), 2 Chron. 23:8. 1 Ch. 9:33, פטרי "let go," i. e. exempt from duty; where the כתיב is פטרי. Intrans. *to slip away, to depart out of the way*; fut. *פטר* 1 Sa. 19:10 (Syr. *ܦܬܝܫ* id. Chald. Pe. and Ithpe.).

פטר, i. q. Kal No. 1 *פטר פטר* *to cleave the lip*, i. e. to open the mouth wide, as in scorn, Psalm 22:8 (compare Ps. 35:21; Job 16:10).

Derivatives, פטר and—

פטר m. *fissure*; concr. *that which cleaves, first breaks forth*; hence **פטר רחם** firstborn, firstling, what opens the womb, Ex. 13:2; 34:19; Nu. 3:12, etc.; also without **רחם** Ex. 13:12, 13; 34:20.

פטר f. id., Num. 8:16.

פטיש—(1) TO BREAK, TO STRIKE WITH A HAMMER; Gr. *παράσσω*; whence **פטיש**, **فطيس** a hammer.

(This root is onomatopoeitic; found also in the Indo-Germanic languages and widely extended; its primary stock is batt, patt; whence med. Lat. *battere* *battuer*; French, *battre*; Dutch, *bot*, a blow; and with the letter *t* changed into a sibilant *patfchen*; Swedish *batsch*, a blow; Germ. *petfchaft*; compare *bos* in *Am-bos* and many others; see Fulda, Germ. *Wurzelwörter*, p. 210.) Hence—

(2) to spread out, for which **פשט** is more frequently used (Arab. *فطس* to have a broad nose, to be flat-nosed). Hence Chald. **פטיש**.

פי st. constr. of the noun **פה** a mouth; which see.

פי-בסות Eze. 30:17 (in some copies in one word, which is the better reading), [*Pi-beseth*], pr. n. of a town in Lower Egypt, on the eastern side of the Pelusiac branch of the Nile; Gr. *Βουβαστος* and *Βούβαστος* (Herod. 2:59. Strabo x. p. 553); so called from Bubastis, an Egyptian goddess, who was compared to Diana by Herodotus (Herod. ii. 137, 156). Written in Egyptian **פסות**, which denotes a cat, according to Steph. Byz. It ought more correctly to be regarded as the proper name of a deity, which was worshipped under the form of a cat. *Malus* describes the ruins of the ancient city discovered by himself, in *Descr. de l'Egypte, Etat Moderne*, Livr. iii. p. 307; compare Jablonski *Opuscc.* t. i. p. 53; *Panth.* ii. 56, seqq.; Quatremère, *Memoires sur l'Egypte*, i. p. 98; Champollion, *L'Egypte sous les Pharaons*, ii. p. 63.

פיד a root not used as a verb. Arab. **فاد** Med. Waw and Ye to die, i. q. **פיד** (kindred to **פיד**, **פיד**) IV. to destroy (Sanscr. *pid*, to sadden, to vex, to afflict). Hence—

פיד m. *calamity*, Job 30:24; 31:29; Prov. 24:22. Some refer to this [so Ges. in *Thes.*], Job 12:5, **פיד** "to calamity (i. e. to an unfortunate person) is contempt;" but see **פיד**.

פיה an unused root, i. q. **פיה**, **פיה** prop. to blow out; hence to speak, i. q. Arabic **فاه**; whence **פיה**.

פה mouth [This root is altogether rejected in *Thes*] Hence the Hebr. **פה** mouth, for **פיה** and—

פה fem. *mouth*, i. e. edge of a sword, Jud. 3:16 Compare **פה** No. 3.

פיה-הירות pr. n. (if referred to the Hebrew language, i. q. "the mouth of caverns," but it is doubtless to be regarded as Egyptian, namely **פיה-הירות** a place adorned with green grass), [*Pi-hahiroth*], a town on the northern end of the Heroöpolitan gulf, situated to the east of the city Baal-Zephon, Exod. 14:2, 9; Nu. 33:7; without **פה** ibid. verse 8.

פיה m. *dust, or cinders, ashes* (so called from being blown about, root **פיה**), Ex. 9:8, 10.

פיה ("the mouth of all," i. e. ruling all), [*Phicol*], pr. n. of the captain of the host of Abimelech, Gen. 21:22; 26:26.

פיה i. q. **פיה** (which see), a concubine.

פיה fem. *fat*, Job 15:27, from the root **פיה**, which see.

פיה ("mouth of brass," comp. of **פה** and **פיה**) i. q. **פיה**, [*Phinehas*], pr. n.—(1) of a son of Eleazar, Ex. 6:25; Nu. 25:7.—(2) of a son of Eli the high priest, 1 Sam. 1:3; 2:34.—(3) Ezr. 8:33.

פיה (prob. i. q. **פיה**), [*Pinon*], pr. n. of a leader of the Edomites, Gen. 36:41.

פיה plur. f. *two edges*. **פיה** a sword, *διστρομος*, Ps. 149:6; Isa. 41:15, used of a threshing wain, **פיה** "with two (or many) edges."

פיה m. *moving to and fro*; from the root **פיה** Nah. 2:11.

פישן ("water poured forth," "overflowing"), [*Pishon*], pr. n. of a river, which, flowing forth from the garden of Eden, surrounded the land of *Havilah* (i. e. India, see **פיה** No. 3), Gen. 2:11; compare Sir. xxiv. 25. Josephus (*Arch.* i. 1, § 3) understands it to be the *Ganges*; but (with Schulthess and others) I prefer the *Indus*, which really surrounds India on the west, and was nearer to the Hebrews. Others, such as Reland (*De Situ Paradisi Terrestris*, § 3), Rosenmüller (*Bibl. Alterthumskunde*, i. page 194) understand the *Phasis*, and regard **פיה** as being Colchis; but the Hebrew name of the Colchians was **פיה**. The Samaritan intpp. thought Pishon was the Nile, and in this sense they used the

Hebrew word (see Castell, Annot. Sam. ad Ex. 2:3). This is treated more at length by J. D. Michaëlis, in Supplem. page 2008; Rosenmüller, loc. cit.

פִּיתוֹן [Pithon], pr. n. m. 1 Ch. 8:35; 9:41. Its etymology is not apparent.

פֶּךְ m. a flusk, a bottle, 1 Sa. 10:1; 2 Ki. 9:1, 3; from the root—

פָּקַד not used in Kal, having the sense of **DROPPING DOWN**; cogn. to פָּקַד.

PIEL, to drop down (as water), Eze. 47:2.

פָּקַר an unused root. Syr. to tie, to bind; Pael, to entangle, to hinder. Hence—

פִּקְרֵת הַצִּיִּים ("snaring gazelles," catching them in a net; or, according to Simonis, "retarding (i.e. getting a-head of) the gazelles"), [Pochereth of Zebaim], pr. n. of a man, Ezra 2:57; Neh. 7:59.

פָּלַח not used in Kal.—(1) pr. TO SEPARATE, TO DISTINGUISH, i. q. פָּלַח, see Piel and Niphal, No. 1. (The primary and biliteral stock is *pal*, which, as well as *par*, has the signification of separating. Ch. פָּלַח to cleave, to cut up. Pael, to sever, to separate, to remove. Syr. פָּלַח to search out. Arab.

פָּלַח to deprive of milk. Compare the kindred roots, פָּלַח, פָּלַח, Sanscr. *phal*, to separate.)

(2) to make singular, distinguished, see Niphal. Hiph. No. 2, and pr. n. פָּלַח.

NIPHAL—(1) to be distinguished; hence to be great, extraordinary; used of remarkable love, 2 Sa. 1:26. Dan. 11:36, וְדָבַר נִפְלְאוֹת, "he will speak great things," i. e. impious words, most atrocious blasphemy against God (compare נִדְוָל No. 2).

(2) to be arduous, to be difficult to be done. Followed by בְּעֵינֵי (in the eyes of any one) 2 Sam. 13:2; Zec. 8:6; followed by מְאֹד to be too hard, Gen. 18:14; Deu. 30:11. Also to be hard to be understood, Prov. 30:18; Job 42:3; hard to judge, Deut. 17:8. Hence—

(3) to be wonderful, Ps. 118:23; 139:14. Pl. f. as a substantive נִפְלְאוֹת things done wonderfully, miracles of God, both in creating and sustaining the world, Ps. 9:2; 26:7; 40:6; and in affording aid to his people, Exod. 34:10; Josh. 3:5. It also takes adjectives, as, נִפְלְאוֹת גְּדוֹלוֹת Ps. 136:4. Adv. נִפְלְאוֹת wonderfully, Job 37:5. Dan. 8:24.

פָּלַח, to separate (ἀποποιεῖν), to consecrate, only

in the phrase נָדַר לַיהוָה to pay a vow & Jehovah, Lev. 22:21; Nu. 15:3, 8.

HIPHIL הִפְלִיא, twice הִפְלִיא in the manner of verb לָהּ Deu. 28:59; Isa. 28:29.

(1) i. q. Piel, to consecrate something vowed, Lev. 27:2. Somewhat different, Nu. 6:2, וְיִפְלֵא לַיהוָה, "if he consecrate (any thing) to vow a vow."

(2) to make distinguished, extraordinary, e. g. grace, Ps. 31:22; Deu. 28:59. Inf. הִפְלֵא adv. in a distinguished manner, 2 Ch. 2:8.

(3) to make wonderful, e. g. counsel, Isa. 28:29; followed by מִן to act wonderfully with any one in a bad sense, Isa. 29:14. הִפְלֵא לְעֵשָׂו to act wonderfully, Jud. 13:19. Inf. הִפְלֵא adv. wonderfully, Joel 2:26.

HITHPAEL, to shew oneself distinguished (strong), to exert one's strength; followed by בְּ in oppressing any one, Job 10:16.

Derivatives, פָּלַח, פָּלַח, פָּלַח, כִּפְלָא, and the pr. n. פָּלַח, פָּלַח, פָּלַח, פָּלַח.

פָּלַח suff. פָּלַח m.—(1) something wonderful, admirable, a miracle of God, Ex. 15:11; Ps. 77:12, 15; 78:12; 88:11. Plural פָּלַחִים advert wonderfully, Lam. 1:9; נִפְלְאוֹת wonderful things, Dan. 12:6.

(2) concr. admirable, distinguished (used of Messiah the king), Isa. 9:5.

פָּלַח (from פָּלַח with an adj. termination) adj. wonderful, Jud. 13:18 כְּחֵיב (and here used of something which appears supernatural). In פָּלַח קָרִי, which is contracted from the former. The fem. of the first given form is פָּלַחִיָּה (פָּלַחִיָּה) Ps. 139:6 כְּחֵיב, where פָּלַחִיָּה is the fem. of the form פָּלַחִיָּה.

פָּלַחִיָּה ("whom Jehovah has made distinguished"), [Pelaiah], pr. n. m. Neh. 8:7; 10:11.

פָּלַח not used in Kal. Aram. and Arabic TO CLEAVE, TO DIVIDE (comp. as to the primary stock under the root פָּלַח). Hence—

NIPHAL, to be divided, Gen. 10:25; 1 Chr. 1:19

PIEL, to divide, as a channel, watercourse, Job 32:25. Metaph. Ps. 55:10, "divide their tongues," cause them to fall out amongst themselves.

Derivatives, פָּלַח — פָּלַח, פָּלַח.

פָּלַח Chald. id. Part. pass. Dan. 2:41.

פָּלַח m.—(1) a stream, a river. Arab. فَلَاح, a stream, a small river, Eth. ፈለግ: a river, a large stream. It is said properly to signify a channel

watercourse, so called from the idea of *dividing*, comp. the verb, Job 38:25. I suspect, however, the root פלג also to have had the meaning of *flowing, fluctuating, bubbling up*; compare *flu-o, fluc-si, fluctus*, φλύ-ω, also πλάγος, Æth. ረፈሰ: to bubble, to bubble up; from the biliteral stock פל, compare פלג, also *bullire*, wallen, Bellen. Ps. 65:10, פלג אלהים "the river (or collect. the rivers) of God," i. e. watering the city [Thes. "the land"] with the blessing of God. Plur. פלגים Isa. 30:25; constr. פלגים like פלגים Ps. 1:3; Prov. 5:16; 21:1; used of streams of tears, Lam. 3:48 (compare פלג a stream of tears).

(2) [Peleg], pr. n. of a patriarch ("division, part"), the son of Heber, Gen. 10:25; 1 Ch. 1:19.

פלג Ch. *half*, Dan. 7:25.

פלג or פלגה only in pl. פלגות *rivers, streams*, Jud. 5:15, 16; Job 20:17.

פלגה f. a *division, class* (of the priests), i. q. פלגות 2 Ch. 35:5.

פלגה or פלגה Ch. id. Eze. 6:18.

פלגש and פלגש with suff. פלגשו, pl. פלגשים and פלגשים.

(1) f. a *concubine* (Ch. פלגשה, id. With this accord πάλλαξ, παλλακίς, παλλακή; Lat. *peller*. The etymology is obscure, but the origin may be sought with some appearance of truth in the idea of softness and pleasure; with the Phœnicio-Shemitic roots פלג, פלג, compare פלג No. I, and the observations there made; and with the Gr. παλλακίς, comp. μαλακός, Gen. 22:24; 35:22; Jud. 19:9, seq., and frequently; more fully פלגש פלגש Jud. 19:1; 2 Sa. 15:16; 20:3.

(2) ὁ πάλλαξ, a *paramour*, i. q. פלגש Eze. 23:20, compare verse 5.

פלג an unused root. Arab. فلد to cut (compare the remarks at פלג). Hence—

פלגה f. *iron*, Syr. حديد, Arab. نالون iron of a finer kind, steel. Pl. פלגות things made of iron, perhaps scythes for war chariots, Nah. 2:4, פלגות הרכב "the chariots (shine) with fire of irons," the chariots shine with steel, or scythes.

פלגש [Pildash], pr. n. m. Gen. 22:22 (the etymology is obscure).

פלג not used in Kal, i. q. פלג TO SEPARATE. TO DISTINGUISH.

NIPHAL, to be separated, distinguished, followed by פלג Exod. 33:16; also to become distinguished, admirable, Ps. 139:14.

HIPHAL—(1) to separate, to distinguish, Exod. 8:18; followed by פלג to distinguish between, make a distinction, Ex. 9:4; 11:7.

(2) to distinguish, i. e. to make distinguished or illustrious, Ps. 4:4; 17:7.

Derivative, פלג.

פלגה ("distinguished"), [Pallu], pr. n. of a son of Reuben, Gen. 46:9; Ex. 6:14. Patron. פלגה Num. 26:5.

פלג TO CLEAVE, specially TO FURROW the ground, Ps. 141:7. (Arab. فلد id.; hence to till a field, فلد a husbandman. Compare Ch. and as to the origin under the root פלג).

PIEL—(1) to cleave, pierce, e. g. as a dart the liver, Prov. 7:23; Job 16:13; to cut up, e. g. gourds 2 Ki. 4:39.

(2) to cause (young ones) to cleave the womb and break forth, i. e. to bring forth, Job 39:3. Compare פלג.

פלג Ch. to labour; hence to serve (so often in the Targg.); specially, to worship God (compare פלג); followed by an acc. and פלג Dan. 3:12, seq.; 7:14, 27.

Derivative, פלג.

פלג f. (Job 41:16).—(1) a part cut off, a slice of an apple, or fig, Cant. 4:3; 1 Sa. 30:12.

(2) a mill-stone, so called from the even and cut away part, which is the lower in the upper mill-stone, the upper in the nether. Arab. فليج. And the upper mill-stone is fully called פלג רכב (the rider-stone), Jud. 9:53; 2 Sam. 11:21; and simply רכב, the lower פלג רכב Job 41:16.

פלגה ("a slice"), [Pileha], pr. n. m. Net 10:25.

פלג Ch. m. worship, service of God, Ezr. 7:19. See the root.

פלג prop. TO BE SMOOTH, SLEEK, i. q. פלג, which see. Hence to slip away, to escape, Eze. 7:16 (Syr. حكي, Arab. فلت id.); also to cause to escape (compare pr. n. פלג).

PIEL—(1) i. q. Kal, but intens. to slip away altogether, Job 23:7.

(2) *to cause to escape*—(a) from danger, i. e. *to deliver*, Ps. 18:3; 40:18; followed by פל 18:49; 7:13; and פל 71:4.—(b) the young, from the womb, i. e. *to bear*, Job 21:10. Comp. פל No. 2.

Hiphil, *to deliver* from danger, Mic. 6:14; *to set in safety*, Isa. 5:29.

Derived nouns, פלטה-פלטה, פלטה-פלטה, פלטה-פלטה

פלטה adj. *escaped by flight*, i. q. פלטה, once in plur. פלטה Jer. 44:14; 50:28.

פלטה inf. Piel, used as a noun, *liberation, deliverance*, Ps. 32:7.

פלטה ("liberation"), [Peleth], pr. n. m.—(1) 1 Ch. 2:47.—(2) 1 Ch. 12:3.

פלטה sei: פלטה.

פלטה (for the fuller פלטה "deliverance of Jehovah"), [Palti], pr. n. m.—(1) Nu. 13:9.—(2) 1 Sa. 25:44; more fully פלטה 2 Sa. 3:15.

פלטה (shortened from פלטה), [Piltai], pr. n. m. Neh. 12:17.

פלטה ("whom Jehovah delivered"), [Pelatiah], pr. n. m.—(1) 1 Ch. 3:21.—(2) 1 Ch. 4:42.

פלטה (id.) pr. n. m. Eze. 11:1, 3.

פלי wonderful, see פלי.

פלי id. ibid.

פליה (i. q. פליה, "whom Jehovah made distinguished"), [Pelaiah], pr. n. m. 1 Ch. 3:24.

פליט verbal adj. *escaped by flight*, especially from a battle or slaughter, i. q. פליט Genesis 14:13; Josh. 8:22; also in plur. const. and with suff. פליט Jer. 44:28; Ezek. 6:8. In the absol. state is used the form—

פליט only in pl. פליט Nu. 21:29; Isa. 66:19.

פליטה f. and defectively פלטה *escape, deliverance*, Joel 3:5; Obad. 17; hence *what has escaped*, Ex. 10:5; specially those who have escaped from a slaughter in war, 2 Sam. 15:14; 2 Kings 19:30, 31; Ezr. 9:8.

פלטה (from the root פלטה) m. *a judge*, only in pl. פלטה Ex. 21:22; Deu. 32:31. Job 31:11, (פלטה) פלטה "a crime (which is a crime of) the judges," i. e. to be punished by the judges.

פלטה f. *right, judgment*, here put for justice, Isa. 16:3.

פלטה adj. (from פלטה) prop. *judicial*, Job 31:24 (compare verse 11). Fem. פלטה *a judicial seat, judgment seat*, Isa. 28:7.

פלטה an unused root, which seems to have had the meaning of *roundness, globosity*, from the idea of *rolling* (see under פול and פלטה a stream). Arab. فلت to have round plump breasts (einne getriebene Brust), used of a virgin. II. to be round and plump, used of the breasts. V. to be round, فلت the round part of any thing, a mound, wave of the sea, celestial orb. Hence—

פלטה m. with suff. פלטה m.—(1) *a circle, circuit, environs* (Areis, Begirt) i. e. פלטה. (Arab. فلت, Chald. פלטה id.) Neh. 3:9, seqq. פלטה "the region around Jerusalem," Neh. 3:12, 14, 15.

(2) *the whirl* of a woman's spindle, and here *the spindle* itself, Prov. 31:19. (Arab. فلت id., Talmud. פלטה, פלטה, whence פלטה to spin).

(3) *a round staff, crutch*, 2 Sa. 3:29. LXX. σκνάλη.

פלטה not used in Kal. In Pi. and in the derived nouns it has the meaning of *JUDGING*, which is supposed to be derived from that of cutting, deciding, by comparison with פלטה, פלטה, Ch. פלטה Aph. to decide; but פלטה itself is i. q. פלטה to break. I prefer to regard the primary power of the root to be that of *rolling, involving, waltzen, rollen* (comp. פול, פלטה, פלטה, Syr. فلت to roll in any thing, hence to tinge, to stain), hence to make even by rolling, *to level* with a roller (comp. פלטה to roll, walzen), whence to lay even (a cause), to arbitrate, like the German words of judging, richten, which have properly the sense of making even.

PIEL.—(1) *to judge*, 1 Sa. 2:25; also, *to execute judgment* in punishing, Ps. 106:30; compare Nu. 25:7 (LXX. and Vulg. however, *to pacify*; see under Kal). Followed by פלטה *to adjudge* to any one, Eze. 16:52.

(2) *to think, to suppose*, Gen. 48:11.

HITHPAEL.—(1) *to intercede* for any one (prop. to interpose as mediator); followed by פלטה Deu. 9:20; 1 Sa. 7:5; פלטה Job 42:8; פלטה 1 Sa. 2:25, id.; followed by פלטה of him to whom one intercedes and supplicates, Gen. 20:17; Nu. 11:2.

(2) Generally *to supplicate, to pray*, especially God, followed by פלטה Psalm 5:3; פלטה Dan. 9:14; פלטה of pers. Neh. 1:4; simply, 1 Sa. 2:1; 2 Ch. 7:14.

to supplicate to, Isa 45:14; followed by אל. That which is prayed for to God, is put with אל prefixed, 1 Sa. 1:27.

Nouns derived from the signification of judging are, פלל, פללה, פללי, from the sense of supplicating, פלל: also pr. n. פללה, פלל, פלל.

[Also in Thes. פול from the idea of roundness.]

פלל ("judge"), [Pala], pr. n. m., Neh. 3:25.

פללה ("whom Jehovah judged," i. e. whose cause he protected), [Pelaliah], pr. n. m., Nehem. 11:12.

פלמני see the following word.

פלני—(1) such a one, quidam, ὁ δαίνα (pr. Arab.

فلان; Syr. ܦܠܢ distinguished, defined; one whom I point out, as it were, with the finger, but do not name; from the unused noun פלן root פלה to distinguish; always joined with אלקמני (pr. one who is nameless). Used of persons, Ruth 4:1, in the vocative, שבה פה פלני אלקמני "sit down here; ho! such a one;" Gr.

ὁ οὗτος; Arab. يا هذا, يا فل, يا فل. Used of things, 1 Sa. 21:3, אלקמני פלני "to such a certain place;" 2 Ki. 6:8. From these two words is compounded פלמני Dan. 8:13.

(2) [Pelonite], Gent. n., from a place otherwise unknown, פלן 1 Ch. 11:27, 36.

פלס not used in Kal.

PIEL—(1) TO MAKE LEVEL, EVEN, i. e. to prepare a way, Isa. 26:7; Pro. 4:26; 5:6. Ps. 78:50, "he prepared a way for his anger," i. e. he let his anger loose. (The primary power appears to be that of rolling, a sense which lies in the syllable פל, compare פול, פלג, פלג; hence to level by rolling a cylinder up and down, gerabe walzen. It is kindred to the root פלל, as the Germ. walzen comes from wallen, wellen.)

(2) to weigh (which is done by holding the balance level), to weigh out, metaph. Ps. 58:3; also, to weigh, to consider accurately, Pro. 5:21.

פלס m. a balance (so called from the idea of equilibrium), Pro. 16:11; Isa. 40:12. In each place it is joined with מאונק, and it appears properly to denote a steelyard (Arab. تقليس, Germ. Schnellewaage).

פלץ not used in Kal; prob. of a similar meaning פלץ to break.

HITHPAEL, TO TREMBLE (pr. to be broken, Epalten

befommen; compare נבצע 1 Ki. 1:40), used of the pillars of the earth, Job 9:6.

Derivatives, מפלצת, מפלצת, and—

פלצות f. horror, trembling, Job 21:6; Psalm 55:6; Isa. 21:4, etc.

פלש i. q. פלם; whence מפלש.

I. פלש an unused root; pr. (as rightly given by Simonis in edit. 1—3, and Kimchi, והתנולל), to revolve (wāṭen); like the kindred roots פלם, פלל (פול). Hence—

HITHPAEL, to roll oneself, i. e. to wallow in ashes (פאש), Jer. 6:26; Eze. 27:30; in dust (פאש), Mic. 1:10. Absol. id. Jer. 25:34. — In former editions I followed the LXX. and Vulg. in giving this root the signification of sprinkling, which has been assented to by Rosenm. and Winer (in Lex. page 776); but I prefer the former, as springing from the internal nature of the root.

II. פלש (prob. kindred to the verbs פלט, פלת) Ethiop. ፈለሰ: to wander, to emigrate, ተፈለሰ: to wander without any certain abode, ፈለሰ: a stranger wanderer. Hence—

פלשת f. Philistæa (prop. "the land of wanderers," "strangers," see the root; compare Gen. 10:14; Am. 9:7, LXX. Ἀλλοφυλοι, γῆ Ἀλλοφύλων), pr. n. of a region on the southern shore of Syria, to the south and west of Canaan, Ex. 15:14; Isa. 14:29, 31; Psal. 60:10, etc.; called by Josephus, Παλαιστίνη (Arch. i. 6, § 2), a name however which he elsewhere uses for the whole of the land of the Israelites (Arch. viii. 4). See Relandi Palestina, page 38, seqq. Hence—

פלשתי Gent. n. a Philistine, 1 Sam. 17:16, 40; pl. פלשתים Gen. 26:1; Jud. 10:6; 1 Sa. 4:1; 5:1; and פלשתיים Am. 9:7. As to the origin of the nation, see under the word פלשת No. 2.

פלת an unused root. Arabic فلت to escape, to flee, i. q. Hebr. פלט, فلت swift, فلتان runner, a swift horse. Hence—

פלת ("swiftness"), [Peleth], pr. n. m.—(1) Num. 16:1.—(2) 1 Ch. 2:33, and—

פלחי m. a public courier; with the art. collect. public couriers, always joined with פרחי, which see, 2 Sam. 8:18; 15:18; 20:7, 23. Ewald (Heb. Gram. page 297) supposes both פרחי (see that word

No. 2) and פלשתי to be *Philistines*; the latter being for the sake of paronomasia for פלשתי.

I. פן m. i. q. fem. (which is more used) פנה a corner, Pro. 7:8. Plur. פנים Zec. 14:10.

II. פן pr. subst. *removing, taking away* (from the root פנה Pi. No. 1), always in constr. פן (followed by Makkaph) it becomes a conj. of removing, prohibiting, hindering, i. q. μή, *ne, lest*. It is used—(1) where an action precedes, by which something is prohibited which we fear and wish removed. Gen. 11:4, “let us build for ourselves a city... פן נפוצו” *lest we be scattered abroad*.” Gen. 19:15, “rise up... פן תחטא” *lest thou perish*.” Gen. 3:3, “eat not... פן תמותו” *lest ye die*.” Hence after verbs of fearing (like the Gr. *δειδω μή*, Lat. *vereor ne*), Genesis 31:31 (compare 26:9; of taking heed (compare Gr. *ideiv μή*), Gen. 24:6; 31:24; Deut. 4:23; and also of swearing (compare *ὀμνύω μή*, Il. xxiii. 585), Jud. 15:12. In instances of this kind אל is never put.

(2) it stands at the beginning of a sentence, where—(a) it implies *prohibition* and *dissuasion* (like אל). Job 32:13, פן תאמר, “say not” i. e. take heed “lest ye say.” Isa. 36:18, פן יסית אחכם חזקיהו, “(take heed) lest Hezekiah deceive you.”—(b) it implies *fear, dread*. Gen. 3:22, ונו, ועתה פן ישלח ידו, “and now (for fear) lest he put forth his hand.” Gen. 44:34, פן אראה ברע ונו, “(I fear) lest I shall behold the evil,” etc.; 31:31; 38:11; 42:4; Ex. 13:17; Nu. 16:34; 1 Sa. 13:19. Followed by a pret. when it is feared lest any thing should have been done. 2 Sa. 20:6, פן מצא “lest he find.” 2 Ki. 2:16, פן ינשא רוח יהוה, “(I fear) lest the spirit of Jehovah have taken him up.” Once it very nearly approaches to an adverb of negation, i. q. אל Pro. 5:6, אנה חיים פן תפלים, “(the adulteress) prepareth not (for herself) the way of life,” i. e. she does not walk in the way of life. But the entire sentence is, (she takes heed) lest she walk in the way of life; German *daß sie doch ja den Weg des Lebens nicht beträte*.

פנה a root of uncertain signification, to which I should attribute the sense of *COOKING, baking*, as being related to the Persic پختن, backten (*n* being inserted in the middle of a biliteral root, compare פנה); some traces of this stock are also to be found in the Phœnicio-Shemitic languages, see p. CLXXV Hence—

פנה α. λεγόμε. Ezek. 27:17, a kind of *sweet pastry, or cake*. The Targum renders it קוליא i. e. Greek *κολία*, a kind of sweet pastry. In the book

Zohar פנה לחם is *pastry work*. Other opinions are given by Celsius in Hierobot., ii. p. 73.

פנה fut. יפנה, apoc. and conv. יפן, יפון in the other persons, יפן, יפון, יפון to turn; in one phrase, פנה פנה to turn the back, see פנה letters a, b. Elsewhere, always intrans. TO TURN ONESELF.

(1) in order to go any where. Exod. 7:23, יפן, יפון, 10:6; 32:15; Gen. 18:22; Deut. 9:15; 10:5; 16:7; sometimes with the addition of a dat. pleon., Deu. 1:40; 2:3; Josh. 22:4; hence—(a) to turn to, or towards any place, followed by אל 1 Sa. 13:17; followed by ל Isa. 53:6; 56:11; acc. 1 Sa. 13:18; 14:47, יפנה יפנה “whithersoever he turned himself;” with ה parag., 1 Ki. 17:3; Deut. 2:3; Cant. 6:1; also followed by אל of pers. to turn oneself to any one, to go to him, especially to God, Isa. 45:22; angels, Job 5:1; idols, Lev. 19:4; Deu. 31:18, 20; soothsayers, Lev. 20:6, to seek an oracular answer or aid. פנה אחרי פ to turn oneself to follow any one’s part, to incline to any one’s side, Eze. 29:16.—(b) to turn oneself away from any one, followed by מעם Deu. 29:17 (used of the heart). Absol., Deu. 30:17, “if thy heart turns itself (i. e. turns itself away from God) and thou dost not obey.”—(c) Figuratively applied to time.—(a) to turn itself, to pass away. Jer. 6:4, פנה היום “the day declines.” And poetically, Psa. 90:9, “our days decline.”—(β) to turn itself in coming, approaching, in the phrase, לפנות הבקר when the morning draws on, at morning, Ex. 14:27; Jud. 19:26; Psa. 46:6; לפנות ערב when the evening draws on, at evening, Gen. 24:63; Deu. 23:12.

(2) to turn oneself to look at any thing, Ecc. 2:12, פנתי אני לראות חכמה, “I turned myself to behold wisdom;” Ex. 2:12, ויפן פה וכה וראה “and he turned himself (with his eyes directed) hither and thither, and saw.” Hence to behold, to turn the eyes to any thing, followed by אל Ex. 16:10; Num. 17:7; Job 21:5; פן Job 6:28; Ecc. 2:11; followed by אחרי (behind oneself), Jud. 20:40; 2 Sam. 1:7; 2:20; למעלה (upwards), Isa. 8:21. Metaph. אל פנה to regard a person or thing, Deut. 9:27; especially used of God hearing and answering men, Ps. 25:16, פנה אל תפלה Ps. 69:17; 86:16; also אל תפלה Ps. 102:18; 1 Ki. 8:28; אל הפניה Num. 16:15; Mal. 2:13. Of a king, 2 Sam. 9:8.—Used of inanimate things, to look towards any direction, Ezek. 8:3, הפנה הפנה צפונה “the gate that looks towards the north;” Eze. 11:1; 44:1; 46:12; 47:2. Used of a boundary, Josh. 15:2, 7.

PIEL, prop. to cause to depart (see Kal No. 1, e).

hence—(1) *to remove, to take out of the way*, Zeph. 3:15.

(2) *to clear from things in confusion, from things in the way, to put a house in order* (aufräumen), Gen. 24:31; Lev. 14:36; *to clear a way*, i. e. to prepare it, cast it up, Isa. 40:3; 57:14; 62:10; Mal. 3:1. Absol. Ps. 80:10, מְנִיתִי לְפָנֶיךָ “thou preparedst (way, or room) before it.”

HIPHAL, fut. convers. מְנִי.—(1) *trans. to turn*, Jud. 15:4, especially the neck, the back; used of one going away, fleeing, 1 Sam. 10:9; Jerem. 48:39. Hence—

(2) without עָרַךְ intrans. *to turn the back, to flee*, Jer. 46:21; 49:24; also, *to turn oneself back, to stop in flight*, Jer. 46:5; Nah. 2:9. Followed by מִן to turn oneself to any one, Jer. 47:3.

HOPHAL, *to turn the back*, Jer. 49:8; *to look in any direction* (see Kal No. 2, fin.), Eze. 9:2.

Derivatives, מְנִי (מִן), מְנִי, pl. מְנִי (whence a new adj. לְפָנֶיךָ), and the pr. n. מְנִי, מְנִי, מְנִי.

מְנִי not used in sing. (though another form of it, מְנִי, appears in the pr. n. מְנִי, pl. מְנִי constr. מְנִי m. (but f. Eze. 21:21).

(1) *the face* (prop. the part *turned towards* any one, see Eze. 21:3, from the root מְנִי, compare Arab.

جَه, face, from جَه, V. to turn oneself in any direction; for the use of the pl. compare Gr. τὰ πρόσωπα in Homer), Gen. 38:15; 50:1; Exod. 3:6, and frequently. Constr. with a pl. verb and adj. Job 38:30; Dan. 1:10; in the fem. Ez. 21:21; more rarely sing. Lam. 4:16; Prov. 15:14. Also used for the pl., as מְנִי מְנִי Eze. 1:6; 10:21; 41:18; מְנִי מְנִי bread of the face (see מְנִי), and מְנִי מְנִי the table on which these loaves were set, Nu. 4:7.

Specially these phrases are to be noticed—(a) מְנִי מְנִי Gen. 32:31; Deut. 34:10, and מְנִי מְנִי Deut. 5:4, used of the face.

(b) *to say and do any thing* מְנִי מְנִי to any one's face, i. e. freely, frankly, and even often impudently and insolently, in contempt of him, ihm zum Aroß und φῶην (compare the French *dire dans la barbe*, as in Latin, *laudare in os*, Ter.), Job 1:11, מְנִי מְנִי “he will curse thee to thy face;” Job 21:31; Isa. 65:3, “who provoke me מְנִי מְנִי to my face,” i. e. in contempt and scorn of me. In the same sense there is said מְנִי מְנִי Job 2:5; 13:15; Deut. 7:10. מְנִי מְנִי (to an enemy), i. e. firmly and without delay. (Vulg. *statim*. In the other member מְנִי מְנִי to answer in his face.

i. e. to refute him firmly, freely, openly; Job 16:8, מְנִי מְנִי “my leanness answers in my face,” i. e. testifies strongly against me; Hos. 5:5; 7:10.

(c) מְנִי מְנִי to direct one's face, or looks towards any one, Eze. 6:2; followed by מְנִי 1 Ki. 2:15. But—

(d) מְנִי מְנִי followed by an acc. *to turn one's face in any direction*, i. e. *to direct one's course* thither, to go, Gen. 31:21; followed by a gerund, *to intend, to propose to oneself to do any thing*; but, however, used specially of going, Jer. 42:15, 17; 44:12; 2 Ki. 12:18; Dan. 11:17. The same is מְנִי מְנִי 2 Ch. 20:3; Dan. 9:3; 2 Ch. 32:2, מְנִי מְנִי “and (set) his face upon war.” In the New Test. see Luke 9:53. (In Syriac in the same sense מְנִי מְנִי to set one's face, מְנִי מְנִי to set one's

sight; Pers. روی آوردن *rui awerden*; see my observations on Luke loc. cit., in Rosenmüller, Repert. i. p. 135.)—In two other phrases מְנִי is used of an *angry countenance* (compare Ps. 21:10; 34:17; 80:17; of a sad countenance, 1 Sam. 1:18; Job 9:27).

(e) מְנִי מְנִי to look on any one with an angry countenance, Levit. 20:5; with the addition of the words מְנִי מְנִי Jer. 21:10; compare מְנִי מְנִי Jer. 44:11 (opp. to מְנִי מְנִי under the word מְנִי No. 1 letter e).

(f) מְנִי מְנִי to pour out one's anger against any one, Lev. 20:3, 6; 26:17; Eze. 14:8.—Other phrases, as מְנִי מְנִי, מְנִי מְנִי see under those words.

(2) *person, personal presence, presence*, Gr. πρόσωπον. Exod. 33:14, מְנִי מְנִי “my person shall go,” i. e. I myself, I in person (ich in Person) will go. 2 Sa. 17:11; Lam. 4:16. As to the phrase מְנִי מְנִי and מְנִי מְנִי see under those words.—Sometimes without any emphasis מְנִי *my person is I*. Ps. 42:12; 43:5; compare מְנִי מְנִי to oppress the persons of the afflicted; i. e. the afflicted, Isa. 3:15.—Figuratively applied to inanimate things it is—

(3) *the face, the surface* of a thing, e. g. of the earth, Gen. 2:6; Isa. 14:21; of a field, Isa. 28:25; of the water, Job 38:30, etc. Less clear is the passage, Job 41:5, מְנִי מְנִי “who shall uncover the face of his garment” (the crocodile's), i. e. his garment itself, that is, his surface or upper part which covers the rest (compare מְנִי No. 1, a). So also מְנִי מְנִי of a veil itself as a covering, Isai. 25:7.—Comp. מְנִי מְנִי No. 2, מְנִי מְנִי Nos. 1, 2. Hence it is—(a) *the external appearance, state, condition, of a thing*. Prov. 27:23, “look well to the condition of thy flock,” betrümmere dich darum, wie deine Heerde aussieht.—

(b) *way* and *manner*, as in the Rabbinic. Compare **הוּא** face, manner. See below **לְפָנָיו** No. 3.

(4) *the forepart, front* of a thing (Arab. ^{سـ}وجه ^{جـ}وجه id.). Jer. 1:13, וַיִּפְּזוּ מִכְּפֵי צִמְחָה “and the front thereof (of the pot) looked towards the north;” used of *the front* of an army (Gr. πρόσωπον), Joel 2:20. Adv. מִפְּנִים in front (opp. to אַחֲרֵי) Ezek. 2:10; לְפָנֶיךָ *forwards* (vorwärts), Jer. 7:24; used of time, *before*, of old; Deu. 2:10, 12; Josh. 11:10; 14:15; מִלְּפָנֶיךָ *anciently*, Isai. 41:26; מִפְּנֵי in front, 2 Sam. 10:9. Compare לְפָנֶיךָ No. 2.—*The front part* of a sword is its *edge*. Ezek. 21:21, אֲנִי מִפְּנֵי מַעְרֹת “whither is thy edge (that of a sword) directed?” Eccles. 10:10.—Also מִפְּנֵי is used for the wall of a house opposite the door, Hom. τὰ ἐνώπια, whence with הַ parag. מִפְּנֵיהָ which see.

With prepositions it often becomes in nature a particle:—

(A) **לפני**—(1)—(a) *into the presence of* any one, 2 Ch. 19:2; *before*, Lev. 9:5; Nu. 17:8, after a verb of motion.—(b) *in the presence of*, Ex. 23:17.

(2) *upon the surface of* a thing, e. g. **אֶל פְּנֵי הַשָּׂדֶה** Lev. 14:53; Ezek. 16:5.—See another meaning of this, above, No. 1, letter *b*.

(B) אֶת־פָּנָי pr. by the face, i. e. *in the presence of* any one, *before* any one, e. g. אֶת־פָּנָי הַמֶּלֶךְ Esth. 1:10; וְ אֶת־פָּנָי before God, Gen. 19:13; sometimes for, at the holy tabernacle, in the phrase, נִרְאָה אֶת־ וְ אֶת־פָּנָי [to appear before Jehovah], to appear in the sanctuary, Ex. 34:23, 24; Deu. 31:11; 1 Sa. 1:22 (for which there is also used וְ אֶת־פָּנָי Ex. 23:17; and poet. וְ אֶת־פָּנָי Isa. 1:12; Psa. 42:3; in which latter phrase אֶת־פָּנָי should be taken for an acc. of place); *before*, e. g. אֶת־פָּנָי הָעִיר before the city, Gen. 33:18, אֶת־פָּנָי הַפָּרֶכֶת before the vail, Lev. 4:6. After verbs of motion, *into the presence of* any one, 1 Sa. 22:4. — אֶת־פָּנָי *from before* (the presence of) any one, Gen. 27:30; *from before*, from the front, 2 Kings 16:14.

(C) בְּפָנָי i. q. לְפָנַי *before, in front of*, but chiefly in the writers of later age, Eze. 42:12; mostly in the phrase עָמַד בְּפָנָי to stand before any one, to resist him, Deuteron. 7:24; 11:25; Josh. 10:8; 21:44; 23:9; Esth. 9:2.—The proper force of a substantive is to be retained in the words, Eze. 6:9, נִלְקְטוּ בְּפָנֶיהָ they manifest loathing in their countenances; compare Eze. 20:43; 36:31.

(D) לְפָנֶיךָ, לְפָנֵינוּ, לְפָנֶיךָ, לְפָנֶיךָ, לְפָנֶיךָ — (1) *in the presence of* any one, under his eyes, he being present and looking on; before any one. Num. 8:22, "the Levites went in to minister... לְפָנֶיךָ"

בְּקִי before Aaron and his sons;" i.e. under their oversight; 2 Ki. 4:38; Zec. 3:8. **וְלִפְנֵי שֶׁשֶׁשׁ** *in the presence of the sun*, i.e. so long as the sun (which poets compare to the eye, see **עֵינַיִם**, **עֵינֶיךָ**) shall shine on and illuminate the earth, Ps. 72:17; comp. **וְלִפְנֵי יְהוָה** verse 5 (but Job 8:16 **לִפְנֵי שֶׁשֶׁשׁ** is while the sun is shining). Often figuratively, i. q. **בְּעֵינֵי** in the eyes of any one; i. q. in his judgment. **וְלִפְנֵי יְהוָה** *favour and tender love with any one*, Dan. 1:9, 1 Ki. 8:50; Psa. 106:46; **יְהוָה יִטְבּ בְּעֵינֵי** i. q. **יְהוָה יִטְבּ** *see* **יְהוָה יִטְבּ** *having great influence with his lord*, 2 Ki. 5:1; comp. Pro. 4:3; 14:12; specially is the phrase to be noticed **וְלִפְנֵי יְהוָה**—(a) *prop. in the presence of Jehovah*, under his eyes, Gen. 27:7; before the holy tabernacle, Exod. 34:34; Lev. 9:5; 23:40; Jud. 21:2; in the temple and its porches, Isa. 23:18.—

(b) figuratively, in the judgment of Jehovah (comp. **עם** No. 2, c); e. g. **וְיָרָא לְפָנָי** Josh. 6:26; but commonly in a good sense *with the approbation of Jehovah* (since we only put those things which please us before our eyes; comp. **רָאָה בְּ** **לְפָנָי**); hence **וְיָרָא לְפָנָי** favour with Jehovah, Ex. 28:38; **וְהִתְהַלֵּךְ לְפָנָי** to lead a life approved of Jehovah (see **הִתְהַלֵּךְ**). Gen. 10:9, “a mighty hunter **לְפָנָי** יהוה such as was pleasing to the Lord” [?]. Ps. 19:15, “let the meditation of my heart **לְפָנָי** be pleasing to thee.” The things in which Jehovah *is pleased* are decreed by him. Hence, Gen. 6:13, “an end of the whole earth **לְפָנָי** is decreed by me.” Farther, its use is to be noticed in these expressions—(aa) **עָמַד לְפָנָי הַמֶּלֶךְ** to stand before the king, waiting his commands; i. e. to minister to him (see **עָמַד**); compare **עָמַד לְפָנָי** 2 Sam. 16:19.—(bb) to worship *before* a deity (see **הִשְׁתַּחֲוָה**). 1 Ki. 12:30, “to worship one (of the calves).”—(c) to be put to flight *before* an enemy (see **נִיפַח** Niph.); hence used after verbs of dispersing, disturbing, Jud. 4:15; 1 Sa. 14:13; 20:1; 2 Sa. 5:20; Jer. 1:17; 49:37 (comp. below **כִּפְּנָי**).—(dd) **נָתַן לְפָנָי** to put before another, e. g. food, 2 Ki. 4:43; hence to *propose* to any one for choice, Deut. 11:26; to impose a law to be observed, Deut. 4:8; 1 Ki. 9:6; Jerem. 26:4; 44:10; Ezek. 23:24; also to give into any one’s power (i. q. **נָתַן בְּ** **יָדָיו**), Josh. 10:12; Deut. 2:33, 36; Jud. 11:9; 1 Ki. 8:46; Isa. 41:2. So also without a verb of giving, Gen. 24:51, “behold, let Rebecca **לְפָנָי** be given to thee;” Gen. 34:10, “the land is before you,” let it be free for you and your flocks; 2 Chron. 14:6.

(a) *before, in front of* (compare פָּנִים No. 4).—
(a) *used of place*; אֶחָד לְפָנֵי אֹהֶל מוֹעֵד *before the tabernacle*
of the congregation, 1 Ch. 6:17; hence *eastward*,
Gen. 23:17; 25:18; Deut. 9:49; also *before*,

taking the lead; chiefly used of a general or leader, who goes at the head of his army (see *יָצָא וְיָרָא לְפָנָיו* under the word *בָּוֹא* No. 1, let. c); used of a king it is *before*, at the head of his people (Eccl. 4:16, "there was no end to all the people *לְפָנָיו* whom he was"); also used of captives or booty which the conqueror, like a shepherd driving his sheep (Gen. 32:18), drives *before* him (Isa. 8:4; Am. 9:4; Lam. 1:5, 6).—(b) used of time, e. g. *לְפָנֵי הָרָעָשׁ* before the earthquake, Amos 1:1; Gen. 13:10; 29:26; Pro. 8:25; Zech. 8:10. Gen. 30:30, *לְפָנֵי* "before me," i. e. before I had come to thee; Jerem. 28:8, *לְפָנֵי כִנְיָהּ* before now, Neh. 13:4. Followed by an inf. *before that*, Gen. 13:10; Deut. 33:1; 1 Sam. 9:15.—(c) used of worth, superiority (like the Lat. *ante, præ*). Job 34:19, "he does not regard the rich *לְפָנֵי* before (more than) the poor." After verbs of motion.—(d) *to one's front*, with the idea of meeting; as *לֵרְדּוֹ לְפָנָיו* to meet any one, Gen. 24:12; and more frequently with a hostile sense, *against* (*avri*); prop. into the face, front part; as *לְפָנֵי קוֹיָם* to rise against any one, Num. 16:2; *יָצָא לְפָנֵי* to go out against, 1 Ch. 14:8; 2 Ch. 14:9; also *עָמַד לְפָנֵי* (see *עָמַד*); *לְפָנֵי קוֹיָם* Josh. 7:12, 13; *הִתְיַצֵּב לְפָנֵי* to stand against any one, to resist.

(3) *in the manner of, like* (compare *פָּנִים* No. 3, letter b); Job 4:19, "they fall *לְפָנֵי* as before the moth;" Vulg. *velut a linea*; LXX. *σπῆρος ῥόπινος*; compare Latin *ad faciem*, Plaut. Cist. i. 1, 73. So *לְפָנֵי נָחַן* to regard as for any one (compare *נָחַן*), 1 Sa. 1:16. From *לְפָנֵי* has arisen the adj. *לְפָנִי* anterior, which see.

Note. Of doubtful authority are the significations—(a) *for* (compare *נָגַד*, and Germ. *vor* and *für*), in the phrase *לְפָנֵי עֶרֶב* to be surety *for* any one, Prov. 17:18 (for the surety used to give his pledge *before* his friend).—(β) *on account of* (as *כִּלְפָנֵי*, *כִּלְפָנֵי*), in *כִּסְפֵּר לְפָנֵי* to lament on account of any one, 2 Sa. 3:31 (for mourners used in funerals to go foremost; see Geier, *De Luctu Hebræorum*, cap. v. § 15—19).

(E) *מִלְפָּנֵי (from before)*.—(1) *from the presence of any one*, used of those who were *before* any thing, and who go away from that place, e. g. to go out *מִלְפָּנֵי* Lev. 9:24; *מִלְפָּנֵי פֶרֶעַה* Gen. 41:46. Hence after verbs of fleeing (compare *לָן* No. 3, letter a), and of putting to flight, 1 Chron. 19:18; 2 Chron. 20:7; of fearing and of putting in fear, 1 Sa. 18:12; Psalm 97:5; 114:7; Ecc. 8:13; Est. 7:6; and also those of asking aid (an idea connected with that of fleeing), 1 Sa. 8:18; of humbling oneself, 1 Ki. 21:29; 2 Ch. 33:19; 36:12.

(2) Used figuratively of the cause, *on account*

of, i. q. *כִּפְּנֵי*, *כִּן*, e. g. to rejoice *on account of*. 1 Ch. 16:33.

(F) *מִפְּנֵי*.—(1) *from the face, presence, front* of a pers. or thing, *vor* (*etwas weg*); Ex. 14:19, "and the column went away *מִפְּנֵיהֶם* from before them (*vor ihnen weg*), and stood behind them." Hence it is frequently used after verbs of going away, Hos. 11:2; of fleeing (compare *לָן* No. 3, letter a, from which it differs in that *מִפְּנֵי* is mostly put before persons, *לָן* before things, see *חָתַת* Niphal), Gen. 7:7; 16:8; Isa. 20:6; compare Ps. 61:4; of asking aid, Isa. 19:20; 26:17; of fearing (see *יָרָא*, *חָתַת* Niphal); of reverencing, humbling oneself, 2 Ki. 22:19; Lev. 19:32; of hiding oneself, Job 23:17, and other verbs which resemble these in meaning. So the sense of fleeing and fearing is involved in the following, Jud. 9:21, "he dwelt there after he had fled *מִפְּנֵי אֲבִימֶלֶךְ* from the presence of Abimelech his brother." Well rendered in the Vulg. *ob metum A. fratris sui*, 1 Chr. 12:1 (on which passage, see *עָצַר* in Kal). Isaiah 17:9, "desolate houses (see *עֲזוּבָה*) *מִפְּנֵי* ... *אֲשֶׁר יָשְׁבוּ בָּהֶן* which those deserted (who fled) from the Israelites," i. e. the aborigines of Palestine (see note on this passage in Germ. Trans., ed. 2).

(2) Used of the author and efficient cause from which anything proceeds, i. q. *כִּן* No. 2, letter c. Gen. 6:13, "the earth is full of violence *מִפְּנֵיהֶם* (which proceeds) from them." (LXX. well render it *ἀπ' αὐτῶν*.) Ex. 8:20; Jud. 6:6; Jer. 15:17; Ezek. 14:15. Used of a more remote cause, *on account of*. Isa. 10:27, "the yoke shall be broken *מִפְּנֵי* on account of the fatness (of the bull)" [?]. Deu. 28:20; Hosea 10:15; Jer. 9:6. Where the reason is given on account of which anything is *not* done, Lat. *præ*, Job 37:19; 1 Ki. 8:11. Followed by *אֲשֶׁר* it becomes a conj. *because that, because*, Ex. 19:18; Jer. 44:23.

I wonder that Winer (page 779) should also have added the following significations, *before, in the presence of*, citing Levit. 19:32 (where *מִפְּנֵי קוֹיָם* to rise up to any one, is used as a mark of modesty and reverence to old age (see above, No. 1); and even *towards* (as though it were *מִלְפָּנֵי*), Jer. 1:13 (as to which passage see under the word *פָּנִים* No. 4).

(G) *עַל פְּנֵי* has various significations, according to the different senses of the noun and of the participle.

(1) From the signification of *face* and *front* (No. 1, 4), it is—(a) *to the face, before the face of any one, in the presence of*, i. q. *לְפָנֵי* No. 1 (see *עַל* No. 3, c). Gen. 32:22; Lev. 10:3; Ps. 9:20; 2 Ki. 13:14; having any one present and looking on, Num. 3:4.—Job 6:28, *עַל פְּנֵיךְ אִם אֶבְיָא* "before your eyes (it will be,

י. e. it will be manifest), whether I lie?" מַעַל פָּנַי = מַעַל Gen. 23:3. — (b) *in front* of a thing, *before*, 1 Ch. 3:17. Ps. 18:43, "as dust before the wind," driven by the wind. Here also belong the following: 1 Ki. 6:3, "the length of it (the vestibule) עַל פְּנֵי רֹחַב הַבַּיִת before the breadth of the temple" (vor der Breite des Tempels hin). 2 Chr. 3:8; and Gen. 1:20, "and let fowl fly ... רָקִיעַ הַשָּׁמַיִם in front of (or before) the firmament of heaven." Also, *eastward*, Gen. 16:12; 23:19; 25:18; Josh. 18:14; 1 Ki. 17:3, 5; Zec. 14:4; *before*, used of time, Gen. 11:28; of worth (*præ*), Deut. 21:16. — (c) *to or towards the face or front* of anything (compare עַל No. 4); hence *towards*, Gen. 18:16; 19:28; and *against*, Ps. 21:13; Nah. 2:2.

(2) From the signification of *surface*, עַל פָּנַי is — (a) *on the surface*, e. g. of the earth, Gen. 1:29; 6:1; the waters, Gen. 1:2; of a valley, Eze. 37:2; whence מֵעַל used of those who are removed from the surface, 1 Sa. 20:15; Am. 9:8. — (b) *upon*, along upon the surface, e. g. of the earth, Amos 5:8; of a field, Lev. 14:7; Eze. 32:4. — (c) *out upon*, or *over* the surface (über die Oberfläche hin), Gen. 11:8; Lev. 16:14, 15; Isa. 18:2. — Used figuratively — (d) *in the sense of superadding*, like עַל (No. 1, letter b, a), *above*, *besides*, *ἐπι*. Ex. 20:3, "thou shalt have no other gods עַל פָּנַי upon me," i. e. besides me. Well given by the LXX. πλὴν ἐμοῦ. Chald. מִנִּי Job 16:14.

פִּנָּה fem. (from the masc. פֶּן, which see) — (1) *a corner*, Prov. 7:12; 21:9, and frequently. פִּנָּה ראש פִּנָּה Ps. 118:22, and אֶתֶּן פִּנָּה Job 38:6, a corner stone.

(2) *a mural tower*, such as were erected on the corners of walls, 2 Ch. 26:15; Zeph. 1:16.

(3) Metaph. used of *a prince of a people*, who is their defence, Isa. 19:13; Zec. 10:4; 1 Sa. 14:38; Jud. 20:2. Compare קִנָּן, קָנָן.

פְּנוּאֵל ("the face of God," from the obsolete sing. פָּנִי, for פָּנִים; comp. מִחָא, pl. מִחָתִים, [Penue], pr. n. — (1) of a town beyond Jordan, Gen. 32:32 (where the account is given of the origin of the name); Jud. 8:8; once פְּנוּאֵל (id.), Gen. 32:31. — (2) m. — (a) 1 Ch. 8:25, פְּנוּאֵל קרי. — (b) 1 Ch. 4:4.

פְּנִיאל [Peniel], see the preceding, No. 1 and 2, a.

פָּנִים *face*, see פָּנָה.

פְּנִימָה Milél (from פָּנִים, signif. 4, with ה local, compare as to the retention of the pl. termination מִימָה and מִלְמָה Ex. 15:27; Num. 33:9), prop. *to the wall of the house*, or room, or court, which is

opposite the door, and meets the eyes of those who come in, ἐν τοῖς ἐσωτέροις, where the throne stood in royal palaces; Ps. 45:14, "allsplendid (sits) the daughter of the king (the queen) פְּנִימָה by the wall," i. e. is seated on the throne. Hence *on the inner wall* (so also Gr. ἐνώπια), 1 Ki. 6:18; *within*, in the house, 2 Ki. 7:11; *inward*, 2 Ch. 29:18. With prefixes — (1) לְפָנֶיךָ *inside*, *within*, 1 Ki. 6:30; *inwards*, Eze. 41:3. לְפָנֶיךָ *within* any thing, Eze. 40:16. מִלְפָּנִים *inwardly* (von innen), 1 Ki. 6:29. — (2) מִכְּפִימָה *within* (von innen), 1 Ki. 6:19, 21; 2 Ch. 3:4. Hence —

פְּנִימָי (מ in this word is regarded almost like a radical, and is thus retained), fem. פְּנִימִית, pl. פְּנִימִים 1 Ch. 28:11, f. יִהְיֶה. 2 Chr. 4:22, adj. *interior*, *inner* (opp. to חִיצוֹן exterior), 1 Ki. 6:27, 36; 7:12; Eze. 40:15, seq.

פְּנִינִים m. only in pl. Prov. 3:15; 8:11; 20:15; 31:10; Lam. 4:7; Job 28:18; once פְּנִינִים Pro. 3:15 כְּתִיב (the singular is found in pr. n. פְּנִינָה), according to the opinion of most of the rabbins, which is defended by Bochart, Hieroz. ii. lib. v. c. 6, 7; Hartmann, Hebräerin, iii. p. 84, seq.; and of late, Böhlen and others, *pearls* (Gr. πέρλα). I might assent to this were it not for the passage in Lam. loc. cit. אֲדָמָה עֲצָם מִכְּפִינִים which I cannot render with Bochart, "they are more shining in body than pearls;" see אֲדָמָה. I therefore incline more to the opinion of J. D. Michaëlis (Supplem. p. 2022), and others, who understand *red coral*; and this, too, is favoured by the etymology (prop. branches, foliage, compare Arab. أَشْجَارٌ a branch, from the root פָּנָן); nor is it an objection that there is another word רִמְמוֹת, to which the same signification of coral is attributed. This, if an objection, would lie equally against pearls (see בְּדִלָּה). Some also understand it to be *red gems*, such as the sardius, pyrops; but this word is not found amongst the gems (Ex. 39:10, seq.).

פָּנָן an unused root. Arab. فَنَن Conj. II. to divide, to separate; hence פָּנָה, פָּנָה a corner (exterior or interior), and פְּנִינִים prob. corals (pr. branches, compare פָּנָה, from the root פָּנָן).

פְּנִינָה (i. q. פְּנִינָה, which is the reading of some copies, "coral," according to others "pearl"), [Pē-ninnah], pr. n. of a wife of Elkanah, 1 Sa. 1:2, 4.

פָּנָק not used in Kal. The primary idea is probably that of *WAVING ABOUT* (comp. פָּנָק); whence

it has the meaning of *feebleness* and *softness*. Arab. *نقى* to treat and bring up softly, IV. to live delicately; Syr. Ethpe. to delight oneself.

PIEL, to treat delicately, Prov. 29:21.

פס prop. *extremity* (from the root **פס** No. I.), i. q. Ch. and Syr. **فصل**, with **כף**, **כף** the hand, and **פס** the sole of the foot. Hence **פסות** Gen. 37:3, 23; 2 Sam. 13:18, 19, a tunic extending to the wrists and ancles, a long tunic with sleeves, worn by boys and girls of nobler rank. Joseph. Arch. vii. 8, § 1, *ἐφόρουν γὰρ αἱ τῶν ἀρχαίων παρθένου χειροδέτους ἄχρι τῶν σφυρῶν πρὸς τὸ μηδὲ βλέπεσθαι χιτῶνας*, which has been well explained and defended by A. Th. Hartmann, *Hebräerin*, iii. 280. Also LXX. and Aqu. Sam. *καρπωτός*, Synm. *χειριδωτός*, Aqu. Gen. *ἀστραγάλειος (talaris)*.—As to the forms of the tunic worn by women and by men of more noble rank, see Braunius, *De Vestitu Sacerd.* p. 473, seq.; Schroeder, *De Vest. Mulierum*, p. 237, seq.; Böttigeri Sabina, ii. 94, seq.; 115, seq.

פס Ch. with **כף** the hand (prop. the extremity of the hand, i. e. the hand which is an extremity), Dan. 5:5, 24. See Hebr. and compare **פס** No. 2.

פס דמים [*Pas-dammim*], see **פס דמים**.

פסג not used in Kal. Ch. to cut up, to divide, i. q. **פס**, which is more in use.

PIEL, once, Ps. 48:14, **פסגו ארמנותיה** "divide her palaces," i. e. go round about them, unless it be preferred to render "accurately contemplate," verbs of dividing being frequently thus applied (compare **פס**). Hence—

פסגה (Ch. "a part," "a fragment"), [*Pisgah*], pr. n. of a ridge in the land of Moab, or the southern border of the kingdom of Sihon, Nu. 21:20; 23:14; Deu. 3:27; 34:1; Josh. 12:3.

פס prop. *diffusion* (see the root **פס** No. II.), figuratively, *abundance*; found once. Ps. 72:16, **יהי פס כר בארץ** "let there be a abundance of corn in the earth." Others take it as the fem. of the form **פס**, hence a *handful*. Kimchi, **כר**, which may do if it be taken collectively: [or still better if taken simply, a *handful of corn*, from which, vast returns are obtained, see the context].

I. **פס**—(1) TO PASS OVER, TO PASS BY, pr. n. **פס** *Thapsacus*, where the Euphrates was crossed. Hence—

(a) to pass over, to spare, Isa. 31:5; followed

by **על** Ex. 12:13, 23, 27, i. q. **על** (Arabic **نفس** to make more room for any one).

[Not divided into two parts in Thes.].

II. **פס** pr. TO BE WRENCHED, DISLOCATED (Arab **نسخ**), hence to halt. Used figuratively, 1 Kings 18:21, "how long halt ye between two opinions?" i. e. fluctuate from one to the other. A similar use is made in Arabic of the verb **حلف** to halt, to limp, in Syriac of the verb **ܠܚܦ** (Barhebr. p. 531), and Chrysostom used the phrase *χωλεύειν περὶ τὰ δόγματα*.

PIEL, id. 1 Kings 18:26 (used scornfully of the awkward leaping of the priests of Baal).

NIPHAL, to be made lame, 2 Sa. 4:4.

Derivatives, **פס**—**פס**.

פס ("lame," "limping"), [*Paseah, Phase-ah*], pr. n. m.—(1) 1 Chr. 4:12.—(2) Neh. 3:6.—(3) Ezr. 2:49; Neh. 7:51.

פס m. pr. a sparing, immunity from penalty and calamity, hence—

(1) a sacrifice offered on account of the sparing of the people, the *paschal lamb*, of which it is said, Ex. 12:27, **זֶכֶּר פֶּסַח הוּא לַיהוָה אֲשֶׁר פָּסַח עַל בְּנֵי יִשְׂרָאֵל בְּמִצְרַיִם** "this is a sacrifice of sparing (prop. of passing over) unto Jehovah, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians," etc. Hence **פָּסַח** to kill the paschal lamb, Ex. 12:21; 2 Ch. 30:15, 17; 35:1, 6; **הִפָּסַח** Deut. 16:2, seqq.; **אָכַל הִפָּסַח** to eat the passover, 2 Chron. 30:18; **עָשָׂה פֶּסַח** to prepare the sacrifice of the passover (see **עָשָׂה** No. 2, f), Exod. 12:48; Num. 9:4, seqq.; Josh. 5:11. Plur. **פִּסְחִים** 2 Ch. 30:17.

(2) the day of the passover, i. e. the fourteenth day of the month Nisan (Levit. 23:5), which was followed by the seven days of the *feast of unleavened bread* (ibid. verse 6). Hence **הַיּוֹם הַפֶּסַח** the day after the passover, i. e. the fifteenth day of the month Nisan, Josh. 5:11.

פס adj. m. lame, Lev. 21:18, pl. **פִּסְחִים** (with-out Dag.), 2 Sam. 5:6, 8; Isa. 33:23.

פסיל or **פסיל** only in pl. **פִּסְלִים**.—(1) graven images of idols, Deut. 7:25; Isa. 21:9; Jer. 8:19; 51:52; made of wood, Deut. 7:5, 25.

(2) perhaps *stone quarries*, like the Syriac **ܦܫܬܝܢ** (see 2 Ki. 12:12 Pesh.), Jud. 3:19, 26 Root **פסל**.

פסך an unused root. Ch. Pa. to cut, i. q. **פסג** and **פספ**. Hence—

פסח [*Pasach*], pr. n. m. 1 Ch. 7:33.

פסל fut. **יפסל**! TO CUT, TO CARVE, TO FORM BY CUTTING—(a) stones, Ex. 34:1, 4; Deu. 10:3; 1 Ki. 5:32 (Syr. id.)—(b) an idol, prob. made of wood, Hab. 2:18.

Derivatives, **פסיל**, and—

פסל with suff. **פסיל** m. the graven image of an idol, Ex. 20:4; Jud. 17:3, seq.; made of wood, Isa. 44:15, 17; 45:20; and even used of a molten image (which is properly called **מסכה**), Isa. 40:19; 44:10; Jer. 10:14; 51:17. For the plur. **פסילים** is always used.

פסנתרין Dan. 3:7; and **פסנתרין** Dan. 3:5, 10, 15; the Greek word *ψαλτήριον* (in the LXX. often for **נבל**, **בנור**) being adopted in Chald., with the interchange of *l* and *n*; it is of the singular number, since—(a) it is joined with other names of instruments which are put in the singular; and—(b) it does not answer to the Greek *ψαλτήρ*, which signifies harper, but to *ψαλτήριον*. The Greek *ιον*, in Oriental languages, either becomes *in* (compare *καυνόβιον*, Syr. *Kanobin*), or altogether is rejected; of which we have an instance in this very word, which is now called in Egypt *سنتير* (for *psantir*); see Villoteau in *Descr. de l'Égypte*, vi. p. 426. See also the observations of Hengstenberg on this word, in his *Authenticity of Daniel*, p. 15.

I. **פספ** (cogn. to the verb **פספס**) TO CEASE, TO LEAVE OFF, TO FAIL, Ps. 12:2. Derivative, **פספ**.

[Not separated in Thes.].

II. **פספס** i. q. **פספ** and Chald. **פספה**. TO SPREAD ONESELF ABROAD; whence **פספה**.

פספח [*Pispah*], pr. n. m., 1 Chron. 7:38 (The derivation is unknown).

פעה an onomatopoeic word—(1) TO CALL, TO CRY OUT; once used of a parturient woman, Isaiah 42:14 (Syr. and Chal. **פעה**, **פעה** to bleat, to bellow; compare Gr. *βοάω*; whence *βοῦς*, *bos*. Similar is **פעה**, *ῥάω*; which see).

(2) to blow, to hiss as a serpent, viper; Arab. **نفى**; whence **נפספה** a viper. From No. 1, is—

פעה ("bleating"). [*Pau*], pr. name of a town in Idumaea; also called **פפה** Gen. 36:39.

פעור ("hiatus"), [*Peor*], pr. n. of a mountain, Num. 23:28. Hence **פעל** **פעל** Num. 25:3, 5; and simply **פעל** Num. 23:28; 31:16; Josh. 22:17, an idol of the Moabites, in whose worship women prostituted themselves. Compare **פית** **פעל**.

פעל fut. **יפעל**; once **יפעל**; followed by Makk. **יפעל** (Job 35:6) i. q. **עשה** TO MAKE, TO DO, a word of great use in cognate languages ["rarely used in Arab."]

(נעל, **פעל**); in Hebrew only used poetically. Job 11:8, **מה תפעל** "what wilt thou do?" Psalm 11:3, **עדין מה תפעל** "what shall the righteous do?" Deut. 32:27, **לא יהיה פעל כל אלה** "has not Jehovah made all these things?" Job 33:29; Isa. 43:13. Specially it is—(a) to make, to fabricate, e. g. an idol, Isaiah 44:15; to make (to dig) a pit, Ps. 7:14. Absol. Isa. 44:12, **פעל בפתח** "he laboureth in the coals."—(b) to produce, to create, Ps. 74:12; whence **עלי** my creator, Job 36:3.—(c) to prepare. Ex. 15:17, "the place which thou hast prepared for dwelling." Hence to attempt, to undertake any thing (opp. to **עשה** to effect). Isa. 41:4, **מי פעל ונדעה** "who hath attempted and done it" (compare Isa. 43:7, **העצמו** **אף עשיתי** Mic. 2:1; Ps. 58:3, "ye devise wickedness in your hearts" (A similar use is made of **עשה** Isa. 32:6; 37:26).—(d) to do (i. e. to exercise) justice, Ps. 15:2; wickedness, Job 34:32; 36:23. **אף פעלי** evil doers, wicked men, Ps. 5:6; 6:9; 14:4; and frequently.—(e) Followed by an acc. and **ל** of the thing, Ps. 7:14, **העלי ללחם** "he makes his arrows burning."—(f) Followed by **ל** of pers. to do any thing for any one, whether good, Job 22:17; Ps. 31:20, or evil, Job 7:20; followed by **א** id., 35:6.

Derived nouns, **פעל**, **פעלה**, **מפעל**.

פעל with suff. **פעלו**, **פעלו** (*poelcha*) more rarely **פעל** Isa. 1:31; Jer. 22:13; plur. **פעלים** 1 Ch. 11:22, i. q. **מעשה**; but (with few exceptions) only in poetry.

(1) a deed, act (*ἔκτ*); as of men, Ps. 28:4; Pro. 24:12, 29; of God, Ps. 64:10; specially an illustrious deed, 2 Sam. 23:20; an evil deed, Job 36:9

(Arab. **فعل** id.).

(2) a work (*ἔργον*), which any one produces. **עלי** the work of my hands (i. e. Israel), Isaiah 45:11. Specially used of divine punishments, Isaiah 5:12; Hab. 1:5; 3:2 (compare **מעשה** No. 3, a); used of the divine aid, Ps. 90:16.

(3) that which is produced by labour, Prov. 21:6; wages, Job 7:2; Jer. 22:13. Compare **פעלה** No. 2.

פעלה f.—(1) i. q. **מעשה** No. 1, an active noun: what any one does, performs (*bas ἔκτ*); *cccupa-*

tion, Prov. 10:16; 11:18; Jer. 31:16. Plur. **פְּעִלוֹת** the pursuits of men, Ps. 17:4.

(2) **wages**, Lev. 19:13; Ps. 109:20.

פְּעֻלָּתִי (for **פְּעֻלַּתִּיהָ** "the wages of Jehovah"), [*Peulthai*], pr. n. m. 1 Ch. 26:5.

פָּעַם—(1) TO STRIKE, TO BEAT, whence **פָּעַם** an anvil, and **פָּעַמֹּן** bell, also to strike with the foot, to tread, whence **פָּעַם** a step, a foot.

(2) Metaph. to impel, to urge any one (used of the Spirit of God), Jud. 13:25.

NIPHAL, to be agitated, disturbed, Gen. 41:8; Dan. 2:3; Ps. 77:5.

HITHPAEL, id. Dan. 2:1.

Derivatives, the two nouns immediately following.

פָּעַם f. (once masc. signif. 3. Jud. 16:28 [כ])—(1) an anvil (see the root No. 1). Isa. 41:7.

(2) the tread of the foot (*Ḥrit*), hence a step, a footstep, Ps. 17:5, "that my footsteps slide not." Ps. 57:7; 119:133; 140:5. Trop. Jud. 5:28, "the steps of their chariots." And even a foot with which we tread. Plur. **פָּעַמֹּת** artificial feet, Ex. 25:12.—As persons sometimes count by beats of hand or foot, hence—

(3) **פָּעַם אֶחָד** pr. one tread, or stroke is once, Jer. 6:3, 11, 14, and together, Isa. 66:8 (comp. the Arabic words *دفعه*, *مرة*, *خطوة*). Dual **פָּעַמִּים** twice, Gen. 27:36. Plur. **פָּעַמִּים** thrice, Ex. 23:17, etc. **כַּמָּה פָּעַמִּים** how often? 1 Kings 22:16. **פָּעַם וְשֵׁשִׁים** once and again, Neh. 13:20. **הַפָּעַם** (this time) now, Gen. 29:35; 46:30; Ex. 9:27; 10:17. **כַּפָּעַם** ... now as before (*einmal wie das andere*) Numb. 24:1; Jud. 16:20; 1 Sa. 20:25. **כַּפָּעַם** ... now — now, Prov. 7:12.

פָּעַמֹּן m. a bell, so called from its being struck, Ex. 28:33; 39:25, 26.

פָּעַנָה see **פָּעַנָה-פָּעַנָה**.

פָּעַר with the addition of **פָּה** and **בֶּקָה** (Job 16:10) TO OPEN THE MOUTH with a wide gape, as done by ravenous beasts, Job 16:10; by those who are in longing desire, Job 29:23; Ps. 119:131; poet. used of Hades, Isaiah 5:14. (Syr. *فعر*, Arab. *فعر* id.) Hence the pr. n. **פָּעֵר** and—

פָּעֵר 2 Samuel 23:35, [*Paarai*], pr. n. of one of David's captains, called more correctly, 1 Ch. 11:37, **פָּעֵר**.

פָּצַר—(1) pr. TO TEAR IN PIECES (*auseinander-*

reißen); compare the kindred verbs **פָּצַח**, **פָּצַל**, **פָּצַם**, **פָּצַע**, all of which have the primary sense of breaking in pieces, tearing apart, like the roots beginning with the letters **בָּ, זָ, פָּ**. Hence to distend, to open, Eze. 2:8; Isa. 10:14; as in threatening (like beasts of prey), followed by **עַל** Ps. 22:14; in mocking, followed by **עַל** Lam. 2:16; 3:46; in speaking rashly, Job 35:16; Ps. 66:14; Jud. 11:35, 36.

(2) to deliver, to snatch away, Ps. 144:7, 10, 11. (So Syr., Ch., and Arab. *فصى* Conj. II. IV.)

פָּצַח—(1) TO BREAK, Arab. *نسخ*, Æth. *ፈረሐ*: to be cleft in pieces; see Piel.

(2) **פָּצַח רִיבָה** *erumpere júbila* (Terent. comp. *erumpere stomachum*, Cic., *rumpere questus*, Virg., *ῥήξαι φωνήν*, Demosth.), to break out into joy, Isa. 14:7; 44:23; 49:13; 54:1; 55:12. Elsewhere **רִיבָה** **פָּצַח** Isa. 52:9; Ps. 98:4. (Æth. *ተፈላሐ*: to rejoice.)

PIEL, to break (bones), Mic. 3:3.

פָּצִירָה m. bluntness, being notched (*bas ὀσφρατίστην*), of cutting instruments, 1 Sa. 13:21. Arab.

فَظَر a blunt and notched sword. Root **פָּצַר**.

פָּצַל only in Piel, TO STRIP OFF BARK, TO PEEL, Gen. 30:37, 38. Compare the cogn. **פָּצַל**. Hence—

פָּצִלוֹת f. pl. peeled places (on rods), Gen. 30:37.

פָּצַם not used in Kal.

PIEL, TO REND the earth, Ps. 60:4. Arab. *نصم* to break, Æthiopic *ፈረድ*: to break off, hence to finish.

פָּצַע TO WOUND (pr. to cleave, to make a fissure, compare **פָּצַע**), Cant. 5:7; 1 Ki. 20:37; Deut. 23:2. Hence—

פָּצַע with suff. **פָּצַעִי**, plur. **פָּצַעִים**, const. **פָּצַעִי** m. a wound, Gen. 4:23; Ex. 21:25; Isa. 1:6.

פָּצַץ an unused root; i. q. **פָּצַץ** to disperse; hence—

פָּצִיץ ("dispersion"), [*Aphses*], pr. n. m. with art. 1 Ch. 24:15.

פָּצַר fut. **פָּצַר** pr. (see Schult. Opp. Min. p. 168) TO BEAT, TO MAKE BLUNT, i. q. Arab. *فطر* (whence **פָּצִירָה**, which see); hence to urge, to press, followed by **בְּ** of pers.—(a) with prayers (compare *obtundere precibus*), Gen. 19:3; 33:11.—(b) with a hostile mind, Gen. 19:9. Compare cognate **פָּצַר**.

HIPHIL, to strike on the mind; hence to be dull,

stubborn, 1 Sa. 15:23. Inf. used as a noun, *הַפִּקְדָּר*
stubbornness, *ibid.*, coupled with *קָדַר*.

Derivative, *פִּקְדָּה*.

פִּקֵּד fut. *פִּקְדָּה* prop. (as I suppose), TO STRIKE UPON or AGAINST any person or thing (*auf jem., etwas stoßen*); cogn. roots, *פָּנַע*, *פָּנַח*. Hence—

(1) in a good sense, *to go to* any person or thing—(a) *to visit* (*befuchen*), 1 Sam. 17:18, “and go to thy brethren (to enquire) *לְשׂוֹלֵם* as to (their) welfare.” Followed by *וְ* of the present which a visitor brings with him (compare *וְ*), Jud. 15:1.—(b) *to go in order to inspect and explore*; hence *to search*, Ps. 17:3; Job 7:18.—(c) *for the sake of inspecting, reviewing*; hence *to review, to number* a people, an army, Num. 1:44, seq.; 3:39, seqq.; 1 Ki. 20:15. Part. pass. *מִפְּקִידִים* those who are numbered, Num. 1:21, seqq.; 2:4, seqq.; Ex. 30:14 (compare *Hothpa* and the noun *מִפְּקִידָה*); also, *to miss, to find wanting* in reviewing, 1 Sa. 20:6; 25:15; Isa. 34:16. (*Æth.* *פִּקֵּד* *to review, to number*).—(d) *to go to any one to take care of him, to look after any one*, as a shepherd his flock, Jer. 23:2; God, men, Gen. 21:1; 50:24; Ex. 3:16; 4:31; 1 Sa. 2:21; Job 7:18. Sometimes *to look after any one again* (after an interval), Isa. 23:17; also, *to look to any one as expecting help*, Isa. 26:16. (Arab. *فقد* *to animadvert, to consider, to long for*. VIII. *to visit, to explore*.) Hence—

(2) causat. (i. q. *Hiphil*) *to cause any one to look after other* (persons or things), so that he should care for them, i. e.—(a) *to set any one over anything*; followed by an acc. of pers. and *עַל* Num. 4:27; 27:16; Jer. 51:27. Metaph. Jer. 15:3, “I will set over them four kinds,” i. e. I will lay four kinds of calamities. Absol. Num. 3:10; Deut. 20:9. Part. pass. *מִפְּקִידִים* officers, Nu. 31:48; 2 Ki. 11:15. Compare *Niphal*, *Hiphil*, and the noun *מִפְּקִידָה*. Followed by *אֶת* (*אִתּוֹ*) *to set with, to join to any one as a companion, servant* (*jem. begeben, beordnen*), Gen. 40:4.—(b) *to commit, to charge to the care of any one* (Aram. *Pe.* and *Pa.* *to command, to charge*); followed by *עַל* of pers. 2 Chr. 36:23; Ezr. 1:2. Job 36:23, “*מִי פִקֵּד עָלָיו דְּרָבּוֹ*” “who has commanded his way to him?” Job 34:13, “*מִי פִקֵּד עָלָיו אֶרֶצָה*” “who has charged him with the earth?” i. e. has committed the earth to his care. Compare *מִפְּקִידָה* *command*.—(c) *to deposit anywhere* (to commit to any one's care), 2 Ki. 5:24. Compare *מִפְּקִידָה* *deposit, store*.

(3) *to go to any one, in a hostile sense, to fall upon, to attack* (compare *פָּנַע* No. 1, a); absol. Job 31:14; 35:15; Isa. 26:14; followed by *עַל* of pers. Isa. 27:3; chiefly used of God threatening the wicked,

Jer. 9:24; 44:13; followed by *אֶל* Jer. 46:25; Jer. 9:8; acc. Psal. 59:6. In other places the cause of punishment is assigned, as Hosea 12:3, *לְפִקֵּד עַל יַעֲקֹב* “to punish Jacob according to their ways”; more often the sin to be punished is put in the acc. Exod. 20:5, *פִּקֵּד עַל אֲבוֹת עַל בְּנִים* “punishing the sin of the fathers on the children.” Exod. 32:34; 34:7; Num. 14:18; Isa. 13:11; Hosea 1:4; 2:15; 4:9; compare 1 Sa. 15:2; Ps. 89:33, where mention of the person is omitted.

NIPHAL.—(1) pass. of *Kal* No. 1, c, *to be missing, to be lacking*, Num. 31:49; 1 Samuel 20:18, 25; 25:7, 21.

(2) Pass. of *Kal* No. 2, a, *to be set over*, Nehem. 7:1; 12:44.

(3) Pass. of *Kal* No. 3, *to be punished*, Isa. 24:22; 29:6; Nu. 16:29; Pro. 19:23.

PIEL, i. q. *Kal* No. 1, c, *to muster*, Isa. 13:4.

PUAL.—(1) *to be mustered*, Ex. 38:21.

(2) *to be lacking*; Isa. 38:10, “I shall be lacking the remainder of my days,” my friends will seek me in vain amongst the living.

HIPHAL, i. q. *Kal* No. 2.—(1) *to set any one over any thing*; followed by an acc. of pers. and *עַל* of thing, Gen. 39:5; 41:34; Num. 1:50; Jer. 1:10; 40:11; 1 Ki. 11:28; Jer. 40:5; 41:18; absol. 2 Kings 25:23. Metaph. Lev. 26:16 (compare in *Kal*, Jer. 15:3).

(2) *to commit, to charge, to the care of any one*; followed by *עַל* 2 Chron. 12:10; *בְּיַד* Psalm 31:6 followed by *אֶת*, prop. *to commit with any one* (as if to deposit with him), Jerem. 40:7; 41:10. Absol. Jer. 37:21.

(3) *to deposit any where*, Isa. 10:28; Jer. 36:20. *HOPHAL* *מִפְּקִידָה* part. *מִפְּקִידִים*.—(1) *to be set over*, 2 Ki. 12:12; 2 Ch. 34:10, 12.

(2) *to be deposited with any one*; followed by *אֶת* Lev. 5:23.

(3) *to be punished*, Jer. 6:6.

HITHPAEL, pass. of *Kal* No. 1, c, *to be mustered, to be numbered*, Jud. 20:15, 17; 21:9.

HOTHPAEL pl. *הַתְּפִקְדִּים* (for *הַתְּפִקְדִּים*), *id.*, Nu. 1:47; 2:33; 26:62; 1 Ki. 20:27.

Derived nouns, *מִפְּקִידָה*—*מִפְּקִידָה*, *מִפְּקִידָה*, *מִפְּקִידָה*.

פִּקְדָּה f.—(1) *muster, enumeration* (see the root 1, c), 1 Ch. 23:11.

(2) *care, oversight* (see the root 1, d), Job 10:12; specially *custody, ward*, i. q. *מִשְׁמָר*, *מִשְׁמָרָה*, 2 Ki. 11:18; 2 Chron. 23:18; *בֵּית הַמִּשְׁמָרָה* house of custody, a prison, Jer. 52:11.

(3) *office, charge, oversight* (root 2, a), Num.

4:16; 2 Ch. 23:18; Psa. 109:8. Concr. *officers*, 2 Ch. 24:11; Isa. 60:17.

(4) *riches*, which any one lays up (by him), and guards, Isa. 15:7.

(5) *punishment* (see the root No. 3), Isa. 10:3; pl. Eze. 9:1.

פקדון m. *deposit, store* (see the root No. 2, c), Gen 41:36; Lev. 5:21, 23.

פקדוּת f. *oversight, office, charge*, Jer. 37:13.

פקוד m.—(1) *office, charge* (see the root 2, a), and concr. *an officer*, Eze. 23:23.

(2) *punishment* (see the root, No. 3), an allegorical name of Babylon, Jer. 50:21.

פקודים m. plur. *commandments, precepts* (of God), Ps. 103:18; 111:7.

פקח TO OPEN, specially with עינים the eyes, 2 Ki. 4:35; 19:16; Job 27:19, etc.; once used of the ears (Isa. 42:20). To open (one's) eyes upon any one (followed by על) is to observe him diligently, Job 14:3; to care for him, Zec. 12:4. Absol. to open the eyes, or to have them open, i. q. to be vigilant, diligent, opp. to lazy, drowsy, Prov. 20:13. Elsewhere God is said to open any one's eyes, in a double sense—(a) to restore sight to the blind, 2 Ki. 6:17, 20; Ps. 146:8; Isa. 42:7.—(b) to enable to see things, which otherwise are hidden from the eyes of mortals, Gen. 21:19; compare NIPHAL.

NIPHAL, to be opened (used of the eyes), Isaiah 25:5. Metaph. Gen. 3:5, 7.

Derived nouns, פקח-פקח.

פקח ("open-eyed," or ellipt. for פקחיה), [Pekah], pr. n. of a king of Samaria, in the time of Isaiah, B.C. 759—39, 2 Ki. 15:25, seqq.; 2 Chron. 28:6; Isa. 7:1.

פקח m. *open-eyed, seeing* (opp. to blind), Ex. 4:11; pl. trop. Ex. 23:8.

פקחיה ("whose eyes Jehovah opened"), [Pekahiah], pr. n. of a king of Samaria, B.C. 761—59; 2 Ki. 15:22, seqq.

פקח-קוח (more correctly with many MSS. in one word פקחקוח) *opening*, sc. of the prison, liberation, Isa. 61:1; comp. פתח Isa. 14:17. The use of the root פקח (cognate to פתח) is applied in Arabic also more widely than to the eyes and ears.

פקיד m. *an officer*—(a) as a civil officer, Gen. 41:34; Neh. 11:22.—(b) as a military, 2 Ki. 25:19.

פקע Syr. פقم, i. q. פקע TO BE CLEFT, BROKEN (plagen). Hence—

פקעות pl. f. *wild cucumbers, cucumeres asmini*, which, when lightly touched, break open, and cast out the seed, 2 Ki. 4:39. See Celsii Hierob., i. page 393; seq. And—

פקעים m. pl. id., as an ornament in architecture, 1 Ki. 6:18; 7:24.

פָּר & פָּר (the latter in pause and with disjunct. acc.) with art. הַפָּר, הַפָּרָה. Pl. פָּרִים m. *a bull*, especially a young bullock. (To this correspond Germ. *garr*, Notk. *Pharr, Phaare*, Anglo-Sax. *fear*, fem. *πάρης*, *gárfē*, and cogn. apparently, are פָּרָה; פָּרָה *veredus*, *vereb*,

פָּרָה, פָּרָה a horse, to which many more might be added from the Germanic languages; see Adel., ii. p. 727. Grimm, Gramm., iii. p. 328. It follows the analogy of a verb פָּרַר, and it might seem as if a young bull were so called from its ferocity; but all those nouns seem in their signification to approach nearly to the meaning of the roots פָּרַר, פָּרָה *ferre, cito ferri, vehi*, and a young bull appears to be so called from its being used to draw a cart; compare עָלָה and עָלָה. Often used of a yearling, Ex. 29:1; Levit. 4:3, 14; 8:2, 14, etc.; once of one seven years old, Jud. 6:25. It is used in apposition Psalm 69:32, שֹׁר פָּר "a bull an ox;" as distinguished from other bulls or oxen Isaiah 34:7, פָּרִים עִם אֲבִירִים "the young bullocks with the bulls." Metaph. used for a sacrifice, even when offered by the lips, Hosea 14:3. The fem. is פָּרָה which see.

פָּרָה i. q. פָּרָה (where see more).—(1) TO BEAR. (2) to bear oneself along swiftly, to run swiftly; whence פָּרָה.

HIPHIL, to bear fruit, Hos. 13:16.

פָּרָה [pl. פָּרָה], (once פָּרָה Jer. 2:24), comm. (m. Ps. 104:11, f. Jer. 2:24), a wild ass, so called from its running (as it is a very swift animal), Gen. 16:12; Job 6:5; 11:12; 24:5; 39:5. Syn. שֹׁרֵד. See also Bochart, Hieroz. i. 3, c. 16; Rosenm. Bibl. Alterth. iv. 2, p. 158. An engraving of this animal (which is now very rare in Western Asia) has of late been given in Ker Porter's Travels, i. 459.

פָּרָה (i. q. פָּרָה "like a wild ass," perhaps in running), [Pirah], pr. n. of a Canaanite king, Jos 10:3.

פָּרָה f. pl. *branches*, see פָּרָה.

פָּרָר m. 1 Ch. 26:18, and **פָּרָר** 2 Ki. 23:11, a *suburb*. Very often found in Targg., in which also are found the forms **פָּרָר**, **פָּרָר**. An etymology may be vainly sought in the Phœnicio-Shemitic languages. It seems to me to be Persic, **باروار** or **برور** having a wall, from **بار** a wall, walls (compare above, **בָּרַר**), and the term. **وار**, **وار** having, possessing.

פָּרַר—(1) TO BREAK OFF, TO BREAK IN PIECES, TO SEPARATE BY BREAKING. This is the original power of the biliteral **פר**, compare **פָּרַר**, **פָּרַר**, **פָּרַר**, **פָּרַר**, **פָּרַר**, which are variously applied to the significations of dispersing (**פָּרַר**), letting go (**פָּרַר**), breaking forth (**פָּרַר**), expanding (**פָּרַר**), and also that of judging (**פָּרַר**). Compare as to the power of the similar syllable **בר**, under the word **בָּרַר**.

(2) to *expand*, e. g. wings, Ezek. 1:11; whence Syr. **פָּרַר** to fly, to flee away. Compare **פָּרַר**.

(3) to *scatter*, i. q. **פָּרַר**; whence **פָּרַר**.

NIPHAL—(1) to *separate oneself*, 2 Sam. 1:23; followed by **פָּרַר** Jud. 4:11, and **פָּרַר** from any one, Gen. 13:9, seq. Part. **פָּרַר** one separating himself from others, one who despises others, one who lives only for himself (Conberling), Prov. 18:1.

(2) to *scatter selves, to be divided*, Gen. 10:5, 32 (compare 25:23, and **פָּרַר** 9:19); Neh. 4:13.

PIEL, intrans. to *go aside* (for fornication), Hos. 4:14. (Arab. **فَرَر** to go aside for purposes of devotion.)

PUAL, part. to *be separated, singular* (see Niphal, Prov. 18:1), Est. 3:8.

HIPHAL—(1) to *separate*, Gen. 30:40; Prov. 16:28; 17:9; followed by **פָּרַר** (compare **פָּרַר**) Ruth 1:17; 2 Ki. 2:11.

(2) to *disperse*, Deut. 32:8.

HITHPAEL—(1) to *separate oneself, to be put asunder*, Job 41:9; Ps. 22:15.

(2) to *be dispersed*, Job 4:11.

Derived nouns. **פָּרַר**...**פָּרַר**, and pr. n. **פָּרַר**.

פָּרַר with suff. **פָּרַר**, m. a *mule*, so called from the swiftness of its running, or else from its carrying (see the root No. 2, and above at **פָּר**), 2 Sa. 18:9; 1 Ki. 10:25.

פָּרַר f. a *mule*, 1 Ki. 1:33, 38, 44.

פָּרַר f. pl. *grains of corn scattered in the ground for seed*, Joel 1:17. Syr. **ܦܪܪܐ** grain.

פָּרַר m. a *garden, a plantation*, Cant. 4:13;

Neh. 2:8; pl. Ecc. 2:5. To this answers the Gr. **παράδεισος**, a word properly used of the plantations and places for animals which used to surround the palaces of Persian kings (Xenoph. Econ. iv. 13; Cyropæd. i. 3, 12; Polluc. Onomast. ix. 3, § 3). The origin of the word is, however, not to be sought for in Greek or in Hebrew, but in the languages of eastern Asia; compare Sansc. *paradēśa* and *paradiśa*, high ground, well tilled, Armen. **պարտիկ** a garden close to a house, laid out and planted for use and ornament (see Schroederi Dissert. Thes. præmissa, p. 56); whence have sprung the Syr. **ܦܪܪܐ** and Arab. **فردوس** (see Kamûs. i. p. 784).

פָּרַר (more rarely **פָּרַר** which see)—(1) TO BEAR. Besides the ancient Phœnicio-Shemitic language, this root is widely extended in the Indo-Germanic languages, see Sansc. *bhri*, to bear; Pers. **بار** a burden, Armen. **բերիլ** *bier-il*, to bear; Greek **φέρω**, **βάρος**, **βαρύς**; Lat. *fero*, *porto*; Gothic, *bair-an*; English, to bear; trans. to burden; Old Germ. *bāren*. See other forms under letter *b*. Hence—(a) to *bear fruit*, as a tree, a plant, Ps. 128:3; Deu. 29:17; Isa. 11:1. Part. fem. **פָּרַר** Isa. 17:6, and **פָּרַר** (for **פָּרַר**) *fruitful*, sc. tree, Gen. 49:22. Metaph. Isa. 45:8.—(b) to *bear young*, used both of human beings and beasts; to *be fruitful*, Gen. 1:22; Ex. 1:7; 23:30. (Compare Pers. **بار** fruit; Goth. *bairan*, *gebāren*, *barn*, child. But this signification is in part expressed in the Indo-Germanic languages by peculiar forms; Lat. *pario*, *fetum* and *fruges*, *fe-o*; whence *fetus*, *femina*, *secundus*, *fru-or*, *fruges*, *fructus*; Germ. *Börte*, a fertile region. In the Phœnicio-Shemitic languages is **פָּרַר**: to bear fruit, **פָּרַר**: fruit.)

(2) to *be borne, to be borne swiftly, to run*, used of a chariot (Germ. *fahren*, Ch. **פָּרַר** to run); whence **פָּרַר** a litter, a chariot. Compare **פָּרַר**, **פָּרַר**.

HIPHAL, apoc. **פָּרַר** to *render fruitful*, Gen. 41:52; to *increase with offspring*, Gen. 17:6, 20:48:4; Lev. 26:9.

Derivative, **פָּרַר**.

פָּרַר fem. of the noun **פָּרַר**—(1) a *young cow, a heifer* (**פָּרַר**), Gen. 41:2, seqq.; Num. 19:2, seqq.; also used of a cow yielding milk, Job 21:10; 1 Sam. 6:7, seqq.; bearing a yoke, Hosea 4:16. Metaph. "the kine of Bashan," is a name given to the luxurious women in Samaria, Am. 4:1.

(2) with the art. ("village of heifers"), [*Parrah*], pr. n. of a town in the tribe of Benjamin, Jos. 18:23.

פָּרָה (for פָּרָה), a mouse, so called from its digging; Arab. *فأر*. Hence פָּרוֹת mice, Isa. 2:20; if (as is commonly done) the words are read separately. But see חֲפָרָה page CCXCVII, A.

פָּרָה see פָּרָה.

פָּרָה (i. q. פָּרָה "branch"), [*Phurah*], pr. n. m. Jud. 7:10, 11.

פָּרוּדָא ("grain," "kernel"), [*Peruda*], pr. n. m. Ezr. 2:55; for which there is פָּרִידָא Neh. 7:57.

פָּרוּי pl. פָּרוּיִם Est. 9:19 כתיב, i. q. פָּרוּי.

פָּרוּחַ ("flourishing"), [*Paruah*], pr. n. m. 1 Ki. 4:17.

פָּרוּיִם [*Parvaim*], pr. n. of a region where gold is obtained, 2 Chr. 3:6. Bochart regards it as the same as *Ophir*. I would rather regard it as signifying *oriental regions*, from the Sanscr. *pūrva*, former, before, oriental.

פָּרוּר see פָּרוּר.

פָּרוּר m. a pot, so called from its boiling, see the root פָּרַר No. II, compare פָּאֵר No. I [taken as from the latter, in *Thes.*]; Num. 11:8; Jud. 6:19.

פָּרוּ an unused root. Arabic *فَرز* to separate, to decide; cogn. to פָּרַר, where see. Hence—

פָּרוּ m. a leader, an officer over soldiers, a commander (pr. deciding, judge), Hab. 3:14.

פָּרוֹן id. ["rule, dominion," *Thes.*], Jud. 5:7; with suff. פָּרוֹנוֹ verse 11.

פָּרוֹת plur. f. plain and open regions, country, villages, opp. to fortified cities and to those in the mountains, i. q. פָּקֵה (Arab. *فَرز* plain.) Eze. 38:11. Esth. 9:19, "the cities of the plain country," opp. to the metropolis, verse 18. Zec. 2:8, "Jerusalem shall be dwelt in without being walled."

פָּרוּי m. villager, one dwelling in the country, Deu. 3:5; 1 Sa. 6:18; Est. 9:19.

פָּרוּי ("belonging to a village," i. q. פָּרוּי, *Perizzite*, pr. n. (LXX. *Περριζαῖος*); collect. *Perizzites*, a Canaanitish race, dwelling in the mountains of Judah, overcome by the Israelites, Josh. 11:3; 17:15 (their dwelling in the mountains need not set aside the etymology proposed, as their ancient abodes may have been in the plains); Gen. 13:17; 15:20; Ex. 3:8, 17.

פָּרוֹל Chald. m., i. q. Hebr. פָּרוֹל *iron*, Dan. 2:33 seqq.; 4:20; 7:7.

פָּרַח—(1) TO BREAK OUT, TO BURST FORTH.—(a) used of the young, as issuing from the womb (Arab. *فَرخ*; compare at the root פָּרַח); whence **פָּרוּחַ**, **פָּרוּחַ**.—(b) to sprout, to flourish, to bud forth, as a plant, Isa. 17:11; Job 14:9; to put forth buds, leaves, flowers, as a tree (ausſchlagen), Cant. 6:11; Hab. 3:17. Metaph.—(a) used of the flourishing and prosperous condition of a person or nation, Ps. 92:8, 13; Isa. 27:6.—(β) Hos. 10:4, "punishment shall bud forth like the poppy."—(c) to break out, as a leprosy, sore (Germ. ausſchlagen), Lev. 13:12, seqq.: 14:43; Exod. 9:9, 10.

(2) to fly, like the Chald., Eze. 13:20 (How this signification can be reconciled with that of budding forth, see under the syn. פָּצַץ.)

HIPHIL—(1) to cause to bud forth, or flourish (said of God), Isa. 17:11; Eze. 17:24.

(2) to put forth (to make) buds and flowers, as a tree, Psalm 92:14; Job 14:9. Metaph. Prov. 14:11.

Derivatives, פָּרוּחַ, פָּרוּחַ, **פָּרוּחַ**, and pr. n. פָּרוּחַ.

פָּרוּחַ with suff. פָּרוּחִי m.. a sprout, shoot, of trees, Nah. 1:4; a blossom, a flower, Num. 17:23; Isa. 5:24; also an artificial flower, Exod. 25:33.

פָּרוּחַ m., offspring of beasts; used in contempt of vile and wicked men (Brut), Job 30:12.

פָּרַט pr. TO SCATTER, TO STREW (kindred root to פָּרַט, פָּרַט); hence, to scatter words, to boast, to prate (Arab. *فَرط*; with which Abulwalid suitably compares the syn. *نثر* to scatter; whence *نثر* a talkative man, a scatterer of words). Am. 6:5, **הַפְּרִיטִים** על פי הַנָּבִל "they chatter (sing foolishly) to the sound of the nabel." Hence—

פָּרִיט m. something scattered. Hence Levit. 19:10, **פָּרִיט בְּרִמְדָּךְ** "the scattered grapes (i. e. those fallen off) of thy vineyard;" as rightly rendered by the Syr., Chald., Vulg. In the Talmud it is used of the scattered grains of the pomegranate.

פָּרִי, in pause פָּרִי, with suff. פָּרִי, פָּרִי, but פָּרִי, **פָּרִי** Hos. 14:9; Eze. 36:8; and פָּרִי, **פָּרִי** Am. 9:14; Jer. 29:28, m. (from the root פָּרַח).

(1) fruit, whether of the earth and field (corn), Gen. 4:3; Isa. 4:2; Ps. 72:16; 17:34, or of a tree, Gen. 1:12, 29; whence **פָּרִי** לָצֵד fruit-bearing tree, Gen. 1:11. Metaph. used of the result of labour or

endeavour, the image often being preserved. Isaiah 3:10, "ye shall eat the fruit of your hands;" ye shall experience the results; Pro. 1:31; Jer. 6:19; 17:10; Ps. 104:13, "the earth is satisfied with the fruit of thy works;" i. e. it is watered with rain, which is the fruit of the sky and clouds. Pro. 31:16, פִּירֵי כַפַּיִם "the fruit of hands;" i. e. gain. Isa. 10:12, פִּירֵי-נֶגֶל לִבִּי "the fruit of pride;" used of boasting. (2) *offspring*, Lam. 2:20; with the addition of בְּטָן Gen. 30:2; Deut. 7:13; 28:4.

פִּירָא see פִּירָא.

פִּרְיִי, פִּרְיִים constr. פִּרְיִי Isa. 35:9; but pl. פִּרְיִים (of a form which should take dagesh, for פִּרְיִי) m. prop. *breaking, rending abroad*; used of wild beasts, Isa. 35:9; hence a *violent* (man), Ps. 17:4; Eze. 7:22; 18:10; Jer. 7:11; Dan. 11:14. Compare the root No. 3, a.

פָּרַךְ an unused verb. — (1) *to break* (like the Chald.), *to break down, to crush* (Arab. فَرَكَ). Hence פָּרָה.

(2) *to separate* (see at the root פָּרַד); whence פָּרָת.

פָּרָה m., *oppression, tyranny*; from the signification of crushing (compare פָּרַח), Exod. 1:13, 14; Lev. 25:43, 46.

פָּרָה f. a *vail*, which, in the holy tabernacle, separated the holy place from the holy of holies, Ex. 26:31, seqq.; Lev. 16:2, seqq.; Num. 18:7, seqq.

פָּרַם TO REND garments, Levit. 10:6; 13:45; 21:10. In the Talmud frequently; Syr. ܦܪܡܢ, to cleave. See at פָּרַר.

פָּרַמְשְׁתָּא (Persic فرمشته "strong-fisted"), [Parnashtha], pr. n. of a son of Haman, Esth. 9:9.

פָּרַנַּךְ (perhaps for פָּרַנֶּךְ "delicate"), [Parnach], pr. n. m. Nu. 34:25.

פָּרַם TO BREAK, only in Kal in the phrase פָּרַם לְחֶם to break one's bread to any one; i. e. to distribute it, Isa. 58:7; and without לְחֶם Jerem. 16:7. Compare פָּרַשׁ No. 1.

HIPIL — (1) *to cleave, to divide*. Levit. 11:4, וּפָרָקָה אֵינָהּ מִכֶּרְסִים "but cleaveth not the hoof," i. e. has not the hoof altogether cloven. Elsewhere —

(2) *to make or produce* a *cloven hoof*. (pr. to make or produce) a *cloven hoof*.

Derivatives, פָּרָם, פָּרָה.

פָּרַם in pause פָּרַם pr. n. Heb. and Ch. *Persia, the Persians*, 2 Ch. 36:20, 22; Ezr. 1:1; 4:5, seqq.; 6:14; Daniel 5:28; 6:9, 13. Pers. پارس, فارس. Hence Gent. noun פָּרְסִי a *Persian*, Nehem. 12:22; and Ch. emphat. פָּרְסִיָּא Dan. 6:29.

פָּרַם Ch. *to divide*, Dan. 5:25—28. Part. pass. פָּרַם verse 28.

פָּרַם m. a species of eagle, according to Bochart (Hiero. ii. 185) *aquila marina*, or *ossifrage*, Arab. كاسر breaking, Lev. 11:13.

פָּרָה f. a *hoof*, pr. *cloven* (see the root), Exod. 10:26; Zec. 11:16; hence also the hoof of a horse, Isa. 5:28; Jerem. 47:3. Plur. פָּרָהִים Zec. loc. cit. and חֹת—Isa. loc. cit.

פָּרְסִי a *Persian*, see פָּרַם.

פָּרַע — (1) TO LOOSE, TO LET GO. (Syr. ܦܪܥ id. Compare the roots, beginning with פָּר under the word פָּרַר). Hence — (a) *to remit* a penalty, Ezek. 24:14. — (b) *to overlook, to reject* as counsel, admonition, Prov. 1:25; 4:15; 8:33; 13:18; 15:31. — (c) *to let the reins loose* to any one, *to let go unbridled*. Part. pass. פָּרָע lawless, unbridled, Ex. 32:25.

(2) *to make naked* (from the idea of loosening, casting off, the garments), e. g. the head, Nu. 5:18, specially by shaving, Levit. 10:6; 21:10. Part. pass. פָּרָע made naked, naked, Lev. 13:45. (Chald. and Talm. id.)

(3) *to begin, ἀρχομαι* (from the idea of loosing and opening, compare ܦܪܥ, hence *to go before*. (Arab. ܦܪܥ to be on high, to be highest, to surpass others; but the primary idea is that of going before, and not that of height). Jud. 5:9, ܦܪܥܬܐ ܕܝܫܪܐܝܝܠ well rendered by the LXX. Cod. Alex. and Theod. ἐν ἀρχῇ ἀρχαίων, etc., "which (war) the princes of Israel began," pr. "went before in," placed themselves in the front of the battle (παρὶ ἂν ὡς ἐπὶ ἡγεστὴν). Opp. to ܦܪܥܬܐ ܕܝܫܪܐܝܝܠ the people followed willingly.

NIPHAL, pass. of Kal No. 1, c, *to become unbridled, lawless*, Prov. 29:28.

HIPIL — (1) i. q. Kal No. 1, *to loose*, i. e. *to dismiss from work, to cause to leave off*, followed by ܦܪַן Exod. 5:4. (Arab. فرغ I. IV. to be free from labour).

(2) causat. of Kal No. 1, c, *to make unbridled & lawless*, 2 Ch. 28:19.

פרע m.—(1) *hair* (so called from the idea of shaving, see the root No. 2), Nu. 6:5; Eze. 44:20.

(2) a *leader, commander* of an army, so called from his going before, see the root No. 3. Pl. **פרעוֹת** (compare as to the sex of nouns of office, Lehrs. 468, 878), Deu. 32:42; Jud. 5:2. Arab. فرع a prince, the head of a family.

פרעה **Φαράω**, *Pharaoh*, a common title of the ancient kings of Egypt, until the Persian invasion. It is commonly put nakedly, like a pr. n. (Gen. 12:15; 37:36; 40:2, seqq.; 41:1, seqq., and so throughout the Pentateuch); more rarely with the addition of the words **מֶלֶךְ מִצְרַיִם** 1 Ki. 3:1; 2 Ki. 17:7; 18:21; sometimes with the addition of a particular name, as **פְּרַעְיָה בֶן־נִכּוֹן** Jer. 44:30.—**פְּרַעְיָה הַפָּרֹעַ מִי־מִי** 2 Ki. 23:29; **פְּרַעְיָה הַפָּרֹעַ מִי־מִי** Jer. 44:30.—**פְּרַעְיָה הַפָּרֹעַ מִי־מִי** the chariots of Pharaoh, Cant. 1:9; either as received from Pharaoh, or made like Pharaoh's. This word properly signifies *king* in the Egyptian language, as was long ago observed by Josephus (Antiqu. viii. 6, § 2), and in Coptic it is written *pouro*, from *ouro* ruling, king, with the sign prefixed of the m. gen., whence *toura*, queen, *metoura*, dominion (see Jablonskii Opuscul. ed. de Water, i. 374. Scholz, Gram. Egypt., p. 12, 14; and the remarks on the orthography of this name in the enchorial inscriptions in Kosegarten, De Prisca Egyptiorum Literatura, p. 17); it was, however, so inflected by the Hebrews that it might seem to be a Phœnicio-Shemitic word, i. e. **פָּרַע** prince (from the root **פָּרַע**), with the addition of the termination הָ = הַ.

פרעש an unused quadriliteral root. Ethiop. ለረረፀ: to spring, to dance. Hence undoubtedly is—

פרעש m.—(1) a *flea*, so called from its springing [1 Sam. 24:15; 26:20]. Arab. برغوث Syriac **ܦܪܥܫܐ** transp. **ܦܪܥܫܐ**.

(2) [*Parosh*], pr. n. m. Ezra 2:3; 10:25; Neh. 3:25.

פרעתון (perhaps "prince" from **פרע**) [*Pirathon*], pr. n. of a town of the Ephraimites, Jud. 12:15; Gr. **Φαραθών**, 1 Macc. 9:50. The Gentile noun is **פְּרַעְתֹּן** Jud. 12:13, 15.

פרפר (prob. "swift," from **פר** to flee, **פרפר** to move, to agitate), [*Pharphar*], pr. n. of a small river, rising in mount Lebanon, and joining the Aman near Damascus. In Geogr. Nub., and now called النيجة, 2 Ki. 5:12.

פרץ fut. **יִפְרֹץ** TO BREAK. This primary power not only lies in the letters **פר** see **פרד**, but also in the syllable **רץ**, **ῥήσσω**, **reißen**, see at **רָם**. Corresponding to this root, but with a prefixed sibilant are the Gothic, *spreitan*, German *syreigen*, to *spread*. By softening the middle semivocal radical, there is formed the root **פּוּץ** (compare **פָּרַשׁ**, **פָּרַח** for **פָּרַח** etc.), and all of these have nearly the same significations. Gen. 38:29. Specially—

(1) TO BREAK DOWN, TO DESTROY (*niederreißen*), as a wall, Isa. 5:5; Ps. 80:13; Mic. 2:13; Ecc. 3:3; 10:8; Neh. 2:35; 2 Ki. 14:13, **וַיִּפְרֹץ בְּחֻמֹּת יְרוּשָׁלַם** ... "and he brake down in the wall of Jerusalem four hundred cubits." **עִיר פְּרוּצָה** a city with the walls broken down, Prov. 25:28; (compare as to the primary sense of the word **עיר** under that word).

(2) to *break asunder*, i. e. to *scatter, disperse* hostile forces, 2 Sam. 5:20; Ps. 60:3. Intrans. to *disperse, to spread itself abroad*, as a people, or a flock, Gen. 28:14; Ex. 1:12; hence to *increase* in number. Hos. 4:10, "they commit whoredom, **וְלֹא יִפְרְצוּ** but do not increase (in number);" Gen. 30:30; Job 1:10. Also used of a man whose riches increase, Gen. 30:43; used of a rumour spreading itself abroad, 2 Ch. 31:5. Metaph. to *be redundant, to overflow*, with an acc. of the thing (like other verbs of abundance). Pro. 3:10, **תִּירֹשׁ יִפְרֹץ** "thy wine-press shall overflow with new wine;" others not so well, "thy wine-presses shall burst with new wine," for neither can the vat of a wine-press, nor yet the wine-press itself burst with plenty of new wine, which a cask or wine skin alone can. Comp. **פָּרַץ** 2 Sa. 5:20; and syn. **פּוּץ** No. 3.

(3) to *break forth upon*, followed by **פָּ** *einbrechen auf jem.* Ex. 19:22, 24; 2 Sa. 6:8; 1 Ch. 15:13, seqq.; followed by an acc., Job 16:14. Also to *produce by breaking through*. Job 28:4, **וַיִּפְרֹץ** "he breaks (a mine) through;" i. e. he *shuts* a shaft into the ground. Hence—(a) in a bad sense, to *act violently* (whence **פְּרִיצָה**), Hos. 4:2.—(b) in a good sense, to *be urgent* in prayers, followed by **פָּ** 1 Sa. 28:23; 2 Sa. 13:25, 27.

NIPHAL, pass. of No. 2; part. **נִפְרָץ** *spread abroad*, i. e. frequent, 1 Sa. 3:1.

PUAL, pass. of No. 1, *broken down*, Neh. 1:3.

HITHPAEL, to *break off*, i. e. to *separate oneself* from any one, 1 Sa. 25:10.

Derivatives, **פָּרִיצָה**, **פָּרִיצָה**, and —

פָּרִיצָה m. pl. **פָּרִיצָה** Amos 4:3, and **פָּרִיצָה** Eze. 13:5.—(1) *rupture, breach* of a wall, 1 Ki. 11:27; Isaiah

30:13; Am. 4:3; Job 30:14, יִצְחָקִי רָחַב יְצָרָי righty rendered by the Vulg. *quasi rupto muro irruerunt*, a metaphor, taken from besiegers who rush into a city through breaches in the wall, in great numbers and with great violence. From the same idea is the phrase עָמַד בְּפֶרֶץ *to stand in the breach*, to repel the enemy, which would be the act of the bravest soldiers, who would expose their lives to most imminent peril, Eze. 22:30 (compare Eze. 13:5); Psalm 106:23.

(2) *dispersion*—(a) of enemies, *slaughter*, Jud. 21:15; Ps. 144:14. Hence פָּרַץ אֶנְאִי pr. n. of a place, 2 Sa. 6:8; 1 Ch. 13:11.—(b) a dispersion of water, a *diffusion*, 2 Sa. 5:20.

(3) *an irruption, invasion, violence*; Job 16:14, "he rusheth upon me פָּרַץ עָלַי פְּנֵי פֶרֶץ violence upon violence."

(4) [*Pharez, Perez*], pr. n. m. Genesis 38:29; 46:12. Patron. פֶּרֶץ Nu. 26:20.

פָּרַק TO REND, TO BREAK (an onomatopoeic root, widely extended with the same signification in the Indo-Germanic languages, as Sanscr. *prah*, Lat. *frango*, Gothic *brikan*, ap. Keron. *prichan*, Germ. *brechen*, *broden*, to break. In a softer form it is פָּרַךְ to break the knees, i. e. to bend them, and by casting away the labial, *ῥήγνμι*). Specially—

(1) *to break off*, followed by מֵעַל Gen. 27:40.

(2) *to break or crush bones and limbs* (used of a wild beast), Ps. 7:3.

(3) *to break away, to liberate*, Psalm 136:24; Lam. 5:8 (Syr. *ܦܪܟܝܐ* id.).

PIEL.—(1) *to break off, to tear off*, Exod. 32:2; Zec. 11:16.

(2) *to break, or rend in pieces*, 1 Ki. 19:11.

HITHPAEL.—(1) *to be broken in pieces*, Ezek. 19:12.

(2) *to break, or tear off from oneself*, with an acc. Exod. 32:3, 24; compare Hebr. Gramm. ed. x. § 53. 3, d.

Derivatives, פָּרַק, פָּרַק, מִפְּרָקָה.

פָּרַק prop. *to break off*, as the Hebr.; hence, *to redeem* [to get deliverance from], Dan. 4:24.

פָּרוֹק const. פָּרוֹק *broth, soup*, Isa. 65:4 כְּחֵיב, so called from the fragments of bread (*broden*), on which the broth is poured; compare Arab. مَفْرُوقَة food made of fragments of bread with hot oil poured on them. The same is פָּרוֹק, which see.

פָּרַק m.—(1) *violence, rapine* (so called from the idea of breaking in upon), Nah. 3:1.

(2) *a crossway*, so called from the idea of separating; compare Arab. نَزَق to separate, Obad. 14.

I. **פָּרַר** TO BREAK, TO BREAK IN PIECES (compare פָּרַח No. I). In Kal once inf. absol. פָּרַר Isaiah 24:19 (although its form might be more correctly referred to פָּרַח No. I.)

HIPHIL פָּרַר (in Pause פָּרַר Gen. 17:14), inf. פָּרַר, with aff. הִפְרִיחַ Lev. 26:15.—(1) *to break*, always used figuratively, as a covenant, Lev. 26:44; Isa. 33:8; Eze. 17:16; a law, Ps. 119:126.

(2) *to make void*, as counsel, 2 Sam. 15:34; Ps. 33:10, compare Job 5:12; Prov. 15:22; Isa. 44:25; *to declare void*, e. g. a vow, Nu. 30:9, 13; intrans. to be void, Ecc. 12:5. Hence—

(3) *to bring to nothing* (vernichten), *to take away*, as piety, Job 15:4; any one's right, Job 40:8; Ps. 85:5, הִפְרֵר נַעֲסָדָה עִמָּנוּ "take away (avert) thy anger which is with us" (towards us).

HOPHAL פָּרַר *to be made void*, Isa. 8:10; Jerem. 33:21.

POEL פֹּרַר *to divide* (the sea), Ps. 74:13.

HITHPOLEL הִתְפֹּרַר *to be broken, cleft*, i. e. to quake (as the earth), Isa. 24:19.

PILPEL, *to shake* (compare Isa. 24:19), Job 16:18.

II. **פָּרַר** i. q. פָּרַח, פָּרַח TO BE BORNE SWIFTLY, TO RUN. Hence פָּרַר, which see [also in Thes. פָּרַר, פָּרַר].

פָּרַשׁ fut. יִפְרַשׁ.—(1) i. q. פָּרַס, TO BREAK, TO BREAK IN PIECES, Mic. 3:3. פָּרַשׁ לָחֶם לֵאמֹר (to give) bread to any one, Lam. 4:4.

(2) *to expand, to spread out* (which comes from the idea of being broken apart and arranged, compare פָּרַץ auspreizen) ["Ch. פָּרַשׁ, פָּרַשׁ id., Arab نشر to spread upon the ground"], e. g. a garment, Num. 4:6, 8; a sail, Isa. 33:23; wings, Ex. 25:20; 1 Ki. 8:7; the hands, whether it be to pray (followed by לָאֵל to any person or thing, Ex. 9:29, 33; 1 Ki. 8:38; ? Ps. 44:21), or to give bountifully, followed by לָאֵל of pers. Prov. 31:20, or to seize, followed by לָאֵל of the thing, Lam. 1:10. Metaph. Prov. 13:16, "a fool spreads abroad his folly," makes it manifest

(3) *to disperse*; whence—

NIPHAL, *to be dispersed*, Eze. 17:21.

PIEL פָּרַשׁ Isa. 25:11, fut. יִפְרַשׁ *to spread out*, as the hands in praying to God, Isa. 1:15; 25:11; 66:2; Psalm 143:6. An unusual use is פָּרַשׁ לָחֶם לֵאמֹר "spread forth with the hands," Lam. 1:17 (compare הִפְרֵר נַעֲסָדָה עִמָּנוּ and פָּרַשׁ לָחֶם לֵאמֹר).

(2) *to disperse*, Ps. 68:15; Zec. 2:10.
Derivative, **מִפְּרָשׁ**.

פָּרַשׁ prop. to cleave (see Hiphil); hence—(1) **TO SEPARATE, TO DISTINGUISH** (i. q. Ch. and Syr.; whence **פָּרָשׁ**, **פָּרִישׁ** a Pharisee, i. e. separated, singular).

(2) *to declare distinctly, to define*, compare **בָּרַךְ** No. 2, Lev. 24:12.

(3) *to expand, to spread out*, specially the feet in riding on horseback (see **פָּרַשׁ**), compare the quadril. **פָּרָשׁ** and **פָּרִישׁ**.

NIPHAL, *to be dispersed*, Eze. 34:12, where, however, many copies, both MSS. and printed, have **נִפְרָשׁוּת**, which is more suitable to the usage of the language, see **פָּרַשׁ**.

PUAL, pass. of No. 2, *to be distinctly said*, Nu. 15:34; Neh. 8:8, "and they read in the book of the law **מִפְּרָשׁ** (Vulg. *distincte*, i. e. word by word, Syr. faithfully), and they gave the sense, and they explained what they read," compare Ezra 4:18. Others (whose opinion has of late been defended by Hengstenberg, De Authentia Dan. p. 199) interpret this "with a translation," sc. in Chaldee; but see Gesch. d. Hebr. Spr. p. 45, 46; and note 51. See also the use of the noun **פָּרָשׁ**.

HIPHAL, *to pierce, to wound*, Prov. 23:32. (Syr. **ܦܪܫܐ**, Arab. **فَرَسَ** id., **فَرَسَ** a goad.)

Derivatives, **פָּרָשׁ**, **פָּרִישׁ**, **פָּרָשׁ**.

פָּרַשׁ Ch. id. PAEL, part. pass. **מִפְּרָשׁ** *distinctly, accurately*, word for word, Ezr. 4:18. Vulg. *manifeste*. Syr. faithfully. See the Heb. **פָּרָשׁ** Pual.

פָּרַשׁ (of the form **קָטַל**), const. **פָּרַשׁ** Ezek. 26:10 (before a cop.); pl. **פָּרָשִׁים** (the Kametz remaining).

(1) *a horseman* (Syr. **ܦܪܫܐ**, Arab. **فَارِس**), as properly so called, one who sits on a horse and not on an ass (Arab. **حَمَار**), or a camel (**رَاكِب**), Jer. 4:29; Nah. 3:3; pl. **פָּרָשִׁים** Gen. 50:9; Ex. 14:9, seqq.; 1 Sa. 8:11, and very frequently. Isaiah 21:7, **פָּרָשִׁים** "a pair of horsemen" (Paart von Reitern auf Assen). Opp. to **רָכַב** **בְּחֹמֶר** those who ride on asses and camels, verse 9.

(2) *a horse*, on which a man sits (Reitpferd), which was also in Latin called *equus*, according to Gell. xviii. 5; Macrobian Sat. vi. 9 (comp. *equitare*, used of a horse running with a rider, Lucil. Ap. Gell. ibid.). It is manifestly distinguished from **מִכָּסִּים** common horses which draw chariots. 1 Ki. 5:6, "Solomon had

forty thousand pairs of horses (**מִכָּסִּים**), which ran in chariots, and twelve thousand steeds," i. e. horses for riding on. Eze. 27:14, "from Armenia came to thy fairs **מִכָּסִּים** **וּפָרָשִׁים** **וּפָרָדִים** (common) horses, and horses for riding, and mules." (Here I formerly translated the word as slaves riding on the horses as grooms, *Bereiter zu den Pferden*). **פָּרָשִׁים** 2 Sam. 1:6, *horsemen*. Once (Isa. 28:28) it is used of horses treading out corn, but a rider sits upon these also. (Arab. **فَرَس**, Æth. **ἄῤῥῖ**: a horse.)

It may seem strange that I should derive the word for *horse* from that for *horseman*; but I am persuaded that we should thus regard it for the following reasons—(a) the authority of the points, since in the signification of *horses* also, it occurs **פָּרָשִׁים** (not **פָּרָשִׁים**).—(b) the analogy of the usage of language in Latin; and—(c) the etymology, which can only be given with any probability in this manner. **פָּרַשׁ** *horseman*, is easily derived from **פָּרַשׁ** to open the legs wide, which in Arabic is more fully expressed by **فَرَسَ** and **فَرَسَ**.

פָּרַשׁ with suff. **פָּרָשׁוֹ** m.—(1) *excrements, dung, faeces* in the belly, Exod. 29:14; Lev. 4:11; 8:17;

Mal. 2:3. Arab. **فَرَسَ**.

(2) [*Peresh*], pr. n. m. 1 Ch. 7:16.

פָּרָשָׁה (for **פָּרָשָׁה** verbal of Piel), *a distinct or accurate declaration*, Est. 4:7; 10:2. See the root No. 2.

פָּרָשָׁן Heb. and Ch. *an apograph, a copy* (of a letter), Ezra 4:11, 23; 5:6; 7:11. (In Targ. id. Syr. **ܦܪܫܐ**. Of its origin I can give no account.) Another form of the same noun is **פָּרָשָׁן** Esther 3:14; 4:8.

פָּרָשׁוֹ quadril. not used as a verb, Arab. **فَرَسَ** and **فَرَسَ** to distend, to spread out the feet, compounded of **פָּרַשׁ** which signifies the same (see No. 3, and **פָּרַשׁ**), and **פָּרַד** to spread out. Hence—

פָּרָשׁוֹ ἄπ. λεγόμεν. Jud. 3:22, according to Targ. Vulg., Luth. *dung* (comp. **פָּרָשׁוֹ** **הַפָּרָשׁוֹ** "and there came out dung" from the wound; but the paragogic rather requires it to be understood of a place at which anything came out. I prefer, therefore, "and (the sword) came out between his legs;" see the root, and **פָּרָשׁוֹ**. In the gender of the verb **פָּרָשׁוֹ** there is no difficulty, as the verb is rather far from its noun (compare Heb. Gramm. § 144, note 1, *espu-*

dially the instance, *Zec. 13:7*. — LXX. Vatic. καὶ ἐξέθεν ('Aδδ) ἡν προστάδα, as if הַפְּרִשְׁתָּהּ were the same as הַפְּרִשְׁתָּהּ verse 23, but nothing can be imagined more frigid than such a repetition, and it is clear that verse 23 passes on to something else. In like manner Ewald (*Heb. Gramm.* p. 519), interprets, *he* (Ehud) *went out* abroad (er ging ins Freie), comparing فرشد (see above, which does not avail much in this place), and פְּרִזוֹת country.

פָּרִשׁוּ quadril. TO EXPAND, TO SPREAD OUT, compounded of פָּרַשׁ No. 3, and פָּרַז to expand (compare פְּרִזוֹת). *Job 26:9*. See פָּרִשָּׁד.

פָּרְשַׁנְדָּתָא [*Parshandatha*], Pers. pr. n. of one of the sons of Haman, *Esth. 9:7*. (The form savours of the Chaldee, and denotes interpreter of the law; but it was more probably a name of Persian origin, inflected in the Chaldee manner, perhaps روشن داده "given forth to light.")

פָּרַת an unused root, Syr. and Ch. to break, i. q. פָּרַשׁ. Arab. فَرَّتْ to be sweet (used of water); hence —

פָּרַת pr. n. *Euphrates*, a river of Syria which rises in the mountains of Armenia, and southward of Babylon unites with the Tigris, and empties itself into the Persian gulf, *Gen. 2:14*; *15:18*; *Deu. 1:7*; *Jer. 2:18*; *13:4—7* (where some incorrectly understand Ephrata). *Jer. 46:2*, and frequently; comp. فَرَات No. 2, Gr. Εὐφράτης (from فَرَات), Arab. فَرَات which also denotes *sweet water* (the water of the Euphrates is sweet and pleasant-tasted; comp. *Jer. 2:18*); see the root.

פָּרַת f. a fruit-bearing tree, see פָּרָה.

פָּרְתָמִים pl. nobles, chief men among the Persians, *Esth. 1:3*; *6:9*; the Jews, *Dan. 1:3*. A word of Persian origin, which is in the Pehlevi language *pardom*, first; (see Anquetil du Perron, *Zend-Avesta*, ii. p. 468); compare Sanscr. *prathama*, first. In the Zendic language, instead of this is used *peoerim* (compare Sanscr. *pura*, former, before that; *purāna*, old). From the former comes the Gr. *πρωτος*; from the latter, Lat. *primus*.

פָּשָׁה TO SPREAD (as the leprosy), *Levit. 13:7*, seqq. (Arab. نَشَا V., to be propagated (used of a disease); Aram. פָּשָׂא id. The primary idea is that of going apart and spreading out; a signification common to verbs beginning with the syllable פֶּשׁ, פֶּשׂ,

פֶּשׂ (פֶּשׂ); commonly expressed in Latin by the prefix, *dis*, *di*).

פָּשַׁע TO STRIDE; followed by פָּ to rush upon, *Isa. 27:4* (Chald. פָּשַׁע id.). The primary idea is that of throwing apart and expanding the legs (see פָּשָׁה); whence פָּשַׁעַה and —

פָּשַׁע m. a step (from the idea of stepping), *1 Sam. 20:3*.

פָּשַׁק TO SEPARATE, TO OPEN WIDE (the lips), *Prov. 13:3*.

PIEL, to separate, throw apart (the legs), *Eze. 16:25*.

פָּשַׁח ἄπ. λεγόμεν. *Job 35:15*; which has been rendered (as indeed the context almost demands) *scelus*, by the LXX. and Vulg., as though it were the same as פָּשַׁע; and it may be examined by Grammarians, whether פָּשַׁח may not be for פָּשַׁעַח, פָּשַׁעַח, the ע at the end being cast away; like פָּשַׁח *Job 15:31* for פָּשַׁח. In former editions I rendered it *pride*, *ferocity*, comparing the root פָּשַׁח No. 1. Others, with the Hebrew doctors, take it to be *multitude*, sc. of sins. But these explanations are harsh, and I would rather replace פָּשַׁח.

פָּשַׁח only in Piel, TO BREAK IN PIECES, TO TEAR IN PIECES, *Lam. 3:11* (Aram. id.).

פָּשְׁחוֹר [*Pashur*], pr. n. — (1) of a priest, contemporary with Jeremiah, *Jer. 20:3*; *38:1*; to the signification of which allusion is made, loc. cit.; namely, *prosperity everywhere* (from פָּשַׁח Arab. نَسِمَ to be wide, ample; and פָּשְׁחוֹר round about). Opp. to כְּנֹזֵר מְסָבִיב. — (2) *Jer. 21:1*. — (3) *Ezr. 2:38*; *10:22*; *Neh. 7:41*; *10:4*.

פָּשַׁח fut. פָּשַׁח. — (1) pr. TO EXPAND, TO SPREAD OUT, TO EXTEND (Syriac פָּשַׁח; Arabic بَطَّ; cogn. to פָּשַׁח No. 1, 2); always intrans., to spread oneself out; used of hostile troops, *1 Ch. 14:9, 13*; of a swarm of locusts, *Nah. 3:16*; followed by עַל of the land or people; to rush upon, to attack (in order to take booty), *Job 1:17*; *Jud. 9:33, 44*; also followed by אֶל *1 Sam. 27:8*; פָּ 2 *Ch. 25:13*; *28:18*; accus. *1 Sam. 30:14*.

(2) to put off a garment (which is done with opening and unfolding it; as on the other hand a garment is bound together when put on; compare פָּשַׁח); followed by an acc., *Lev. 6:4*; *16:23*; *Cant. 5:3*, etc. Absol. פָּשַׁח strip off (garments) *1 Sam. 32:11*.

PIEL, to *cause to put off*, i. e. to *spoil* the slain, 1 Sam. 31:8; 2 Sam. 23:10; 1 Ch. 10:8.

HIPHAL, to *cause to put off one's garments*.—

(a) followed by an acc. of pers., to *strip* any one (jem. *aussiehn*, *entkleiden*), Hos. 2:5.—(b) followed by an acc. of the garment, 1 Sam. 31:9; Job 22:6.—(c) with two acc., to *strip* any one of any thing, Gen. 37:23; Num. 20:26, 28; or an acc. of the thing, and *מִן* of pers., Mic. 3:3 (compare *מִן* Mic. 2:8); Job 19:9.

(2) to *flay* victims, Levit. 1:6; 2 Chron. 29:34; 35:11 (compare Mic. 3:3).

HITHPAEL, to *strip oneself* of clothing, 1 Sam. 18:4.

פָּשַׁע—(1) TO FALL AWAY, BREAK AWAY from any one, followed by *אֶת* 2 Ki. 1:1; 3:5, 7 (properly TO BREAK a covenant entered into *with* him; just like the Germ. *mit jem. brechen*, to *break* with any one. Compare Arab. *نفسق* to fail from; compare Aram. *פֶּסַע*, *פֶּסַע* to break); 2 Ki. 8:20, 22. Specially to *turn away* from God. Followed by *בְּיָהוָה* Isa. 1:2; Jer. 2:29; 3:13; Hos. 7:13. Hence—

(2) to *sin*, to *transgress*, Prov. 28:21; followed by *עַל* (against) Hos. 8:1. Part. *פֹּשְׁעִים* sinners (those who turn aside from God), Isaiah 1:28; 46:8; and frequently.

NIPHAL, recipr. of No. 1. Proverbs 18:19, *נִפְשָׁם בְּרֵעֵיהֶם* "brethren discordant," among themselves (*bie mit einander brechen*). Hence—

פָּשַׁע with suffix *פִּשְׁעִי* [plur. *פִּשְׁעֵי*] m.—(1) *defection*, *rebellion*, Pro. 28:2.

(2) a *fault*, a *trespass*, Genesis 31:36; 50:17; especially, *sin*, *transgression* against God, Job 33:9; 34:6, 37; Psalm 32:1. It appears to be a stronger word than *חַטָּאת* Job 34:37. Plur., Prov. 10:12; Amos. 1:3, 6. Meton—(a) used of the penalty of transgression, Dan. 9:24 [?].—(b) used of a sacrifice for sin, Mic. 6:7 [?].

פִּשֵּׁר Chald. i. q. Hebr. *פָּתַר* TO EXPLAIN, TO INTERPRET, as visions, dreams, Dan. 5:16. (Arab. *فسر* id.).

PAEL, id., Dan. 5:12. Hence—

פִּשֵּׁר emphat. *פִּשְׁרָא* Chald. masc. *explanation*, *interpretation*, Dan. 2:4, seq.; 4:4, seq.

פִּשֵּׁר Hebr. id., Ecc. 8:1.

פָּשַׁח an unused root, perhaps i. q. Arabic *نَش* to shake up, specially to card cotton (see *Avic.*, in

Castell.), Syriac *ܦܫܚܐ* carding. [Instead of this root there is given in Thes. *ܦܫܚܐ*.] Hence—

פִּשְׁתָּה [in Thes. *פִּשְׁתָּה*] with suffix *פִּשְׁתִּי* Hosea 2:7, 11; and *פִּשְׁתָּה* plur. *פִּשְׁתִּים* fem. (Isa. 19:9)—(1) *flax*, sing., Ex. 9:31; plur., Levit. 13:47, seq.; Deut. 22:11; Isa. 19:9; Jerem. 13:1. *פִּשְׁתִּי הָעֵץ* Josh. 2:6, *flax of tree*, cotton (see the root), (both flax and cotton are also expressed in Syriac and Arabic by the same word, *ܦܫܚܐ*); but this is rendered by LXX., Vulg., Eyr., *stalks of flax*, prop. flax of wood, or flax wood, which would rather be called *פִּשְׁתִּי הָעֵץ*.

(2) a wick made of flax or cotton, Isaiah 42:3; 43:17. (Foster, *De Byssos Antiqu.*, p. 63, considers *פִּשְׁתָּה* to be of Egyptian origin, from *𓆎𓅓𓏏𓏂*, prop. thread plant, with the art, *pi*).

פִּת fem. (Prov. 17:1; 23:8) with suffix *פִּתִּי* plur. *פִּתִּים* (from the root *פָּתַח*) a *bit*, a *crumb* of bread, a *morsel*, Gen. 18:5; Jud. 19:5, etc. Ps. 147:17, "he sendeth forth his ice *פִּתִּים* like morsels (of bread);" compare Germ. *Stöcken*, used both of bread and snow.

פָּתַח with suff. *פָּתַחְתִּי* Isaiah 3:17; pl. *פָּתוּחֹת* *interstice*, *space between*, Arab. *فوت*, from *فات* VI to stand apart from one another. (It sometimes follows the analogy of verbs *עָוָה*, sometimes *עָוָה* as in Arabic). Specially used of the space between the feet, i. e. *pudenda muliebria*, Isa. loc. cit. Figuratively *פָּתוּחֹת* the *hollowed parts of hinges*, 1 Kings 7:50.

פָּתַח see *פָּתַח*.

פָּתָא adv. (for *פָּתַע* from *פָּתַח* a moment, with the termination *א* and *י* changed into *א*), *suddenly*, *in a moment*, Josh. 10:9. It is also put after nouns in genit., as *פָּתָא פָּתַח* sudden terror, Proverbs 3:25; often after *פָּתַע* (with an intensive power) *פָּתַע פָּתָא* Nu. 6:9; *פָּתַע פָּתָא* Isa. 29:5; also transp. *פָּתָא פָּתַע* Isai. 30:13. With prefix *בְּפָתָא* 2 Ch. 29:36.

פָּתִיבָּ m. *delicate food*, *dainties* (of a king), Dan. 1:5, 8, 13, 15; 11:26. Syr. *ܦܬܝܒܐ* in Barhebr. and Ephr. id. Its Persic origin cannot be doubted, although it is explained in two different ways. Lorschach (*Archiv f. morgenl. Litt.* ii. 313) regards it as compounded of *پتی* an idol, and *باز*, food, as if food set out for deities (in *lectisternia*).

Buhien, on the other hand (in Symb. p. 23), writes it in Persic *پاد پاد* food of a father, i. e. of a king; this latter appears the preferable explanation. As to the word *פנ* *פנ* food, see above at that word. [But see Benfey.]

פִּתְּנָה m. a word of the later Hebrew (see Ch.), *sentence, edict*, Esth. 1:20; Ecc. 8:11.

פִּתְּנָה Ch. emphat. state, **פִּתְּנָה** m. — (1) *a word*, i. q. *λόγος*, Dan. 3:16; hence *sentence, edict*, Ezr. 4:17; Dan. 4:14; *a letter, an epistle* (*λόγος*), Dan. 5:7.

(2) *something, anything*, Ezr. 6:11. (Syriac *ܦܬܢܐ* id. The origin of this word is to be sought in Persic, in which *پیام, پیغام* Pehlev. *pedam* is, a word, an edict, a mandate.)

פָּתַח — (1) pr. TO SPREAD OUT, TO OPEN. (Kindred are **פָּתַח**, **פָּתַח**, also the roots beginning with the letters **פ**, see **פָּתַח**. In the Indo-Germ. languages; compare Sanscr. *pad*, to spread out, Gr. *πατάω, περάνω*, Lat. *pateo*.) Proverbs 20:19, **פָּתַח שִׁפְתָיו** "one who opens his lips," used of a garrulous man, whose lips are opening continually.

(2) intrans. *to be open*, figuratively *to be open and ingenuous in mind*, like children and young people (Arab. *بنا*; to be ingenuous, youthful); hence *to let oneself be persuaded*. Deu. 11:16, **פָּתַח לְבָבְךָ** "let not your heart be deceived." Job 31:27. Part. **פָּתוּחַ** simple, foolish, Job 5:2; fem. **פָּתוּחָה** Hosea 7:11.

NIPHAL, *to let oneself be persuaded*, Jer. 20:7; *to let oneself be enticed*, followed by **ל** to any thing, Job 31:9.

PIEL **פָּתַח** — (1) *to persuade* any one (*πειθω*), Jer. 20:7; especially in a bad sense, 1 Ki. 22:20, seq.; Jud. 14:15; 16:5; 2 Sam. 3:25; hence *to entice, to seduce*, Ex. 22:15; Prov. 1:10; 16:29.

(2) *to deceive* any one, *to delude* with words (Gr. *ἀπατάω*, to which Greek etymologists commonly assign an incorrect derivation), Ps. 78:36; Prov. 24:28, **פָּתַחְתָּ בְּשִׁפְתֶּיךָ** "wilt thou deceive with thy lips?" i. e. deceive not, see **פ** No. 1, a.

PUAL, i. q. Niphal, *to let oneself be persuaded*, Prov. 25:15; *to let oneself be deceived*, Eze. 14:9; Jer. 20:10.

HIPHAL, *to cause to lie open*, Gen. 9:27, **פָּתַח אֱלֹהִים** "may God concede an ample space to Japheth;" a paronomasia is observable in these words.

Derived nouns, **פָּתוּחַ**, **פָּתוּחָה**, Chald. **פָּתַח**, pr. n. **פָּתַח**, and —

פִּתְּוֹאֵל ("ingenuousness of God" = holiness, simplicity? unless it rather be for **פָּתוּאֵל** "man of God") [Pethuel], pr. n. m. Joel 1:1.

פִּתְּוֹר m. 2 Ch. 2:13; Zec. 3:9; pl. **פִּתְּוֹרִים** sculpture, engraving, Ex. 28:11, 21, 36; 39:6; 1 K. 6:29. See the root, Piel No. 4.

פִּתְּוֹר ("interpretation of dreams," perhaps i. q. **בֵּית פִּתְּוֹר** house, or habitation of the *ἐνερπτολα* ["perhaps i. q. Ch. **פִּתְּוֹרָא** table"]), [Pethu-], pr. n. of a town on the Euphrates, where Balaam dwelt, Num. 22:5 (compare 23:7); Deut. 23:5.

פִּתְּוֹר i. q. **פֶּתַח** a bit, morsel, Eze. 13:19.

פָּתַח — (1) TO OPEN (Syr., Arab. *فتح*, *فتح*, *ḥtḥ*; id., compare the kindred roots **פָּתַח** and **פָּתַח**, as the eyes, 1 Ki. 8:29 (compare **פָּתַח**; a door, Jud. 3:25; a book, Neh. 8:5, etc. Specially the following phrases are to be noticed — (a) **פָּתַח אִתּוֹ פִּי** *to open the mouth*, whether it be to eat, Eze. 3:2, or to sing, Ps. 78:2; or to speak, especially after silence, Job 3:1; 33:2; hence *to speak, to utter words*, Prov. 31:8; Ps. 109:2, and, on the other hand, *not to open the mouth*, i. e. to be silent, Ps. 39:10; Isa. 53:7. Different from this is — (b) *to open any one's mouth* (said of God), i. e. to cause one to speak who had been dumb, Num. 22:28, or not fluent, Eze. 3:27; 33:22. — (c) *to open any one's ear*, i. e. to reveal to him, used of God, Isa. 50:5, compare 48:8. — (d) *to open one's hand* to any one (followed by **ל**), i. e. to be liberal towards him, Deut. 15:8, 11. — (e) Cities which surrender are said *to open* (sc. their gates) to the besiegers, Deu. 20:11; 2 Ki. 15:16. — (f) *to open corn*, a bold figure for to open the granaries, to sell the grain, Am. 8:5.

(2) *to let loose*, as a sword, i. e. to draw it, Ps. 37:14; Eze. 21:33; a captive (to free from prison), Isa. 14:17.

(3) *to begin, to lead in* (tröffen), e. g. a song, Ps. 49:5.

NIPHAL — (1) *to be opened*, Gen. 7:11; Isa. 35:5; Eze. 1:1.

(2) *to be loosed*, used of a girdle, Isa. 5:27; *to be set free*, used of a captive, Job 12:14.

PIEL — (1) *to open*, i. q. Kal, Job 41:6, and intrans. *to open oneself*, Cant. 7:13 (of a flower); *to be opened* (used of the ear), Isa. 48:8.

(2) *to loose*, as bonds, Job 30:11; 38:31; 39:5; Ps. 116:16; a girdle, Ps. 30:12; Isaiah 20:2, etc. Part. **פָּתוּחַ** one who looses, sc. a girdle, used of a warrior taking off his armour after a battle. Also

followed by an acc. of pers. whose bonds are loosed, Jer. 40:4; or whose girdle is loosed, Isa. 45:1.

(3) to open the ground with a plough, to plough, Isaiah 28:24; and (what is similar to this)—

(4) to engrave, to carve, wood, 1 Ki. 7:36; precious stones, Ex. 28:36; also used as to ornamental stones for building, Zec. 3:9.

PUAL, pass. of Piel No. 4, Ex. 39:6.

HITHPAEL, to loose oneself (from bonds), Isaiah 52:2.

Derived nouns, פתח, פתחה, פתחה, פתחה, פתחה, פתחה, and pr. names פתח, פתחה, פתחה.

פתח Ch. to open, Dan. 6:11. Pret. pass. Dan. 7:10.

פתח with suff. פתחי, plur. פתחים, const. פתחי, m. an opening, entrance; hence פתח שער העיר at the entrance of the gate of the city, Josh. 20:4; Jud. 9:35; compare Prov. 1:21. פתח עינים in the gate of (the town or village of) Enaim, Gen. 38:14. Hence—

(1) a door, of a tent, Gen. 18:1; of a house, Gen. 19:6, 11; of the temple, 1 Ki. 6:8. Acc. פתח at the door, Gen. locc. citt.; and after verbs of motion, Job 31:34; where also there is פתחה Gen. 19:6.

(2) the gate of a city, Isaiah 3:26. Metaph. the gates of the mouth, Pro. 8:34; a gate of hope (used of the valley of Achor), Hos. 2:17.

פתח m. declaration, opening, open and perspicuous statement, Psalm 119:130. (Syr. ܦܬܚܐ Aphel, to declare, to illustrate. Arab. Conj. X. id.)

פתחה const. פתחה m. opening (of the mouth), Ezr. 16:63; 29:21.

פתחיה ("whom Jehovah looses," i.e. has set free), [Pethahiah], pr.n. m. 1 Chron. 24:16.—(2) Ezr. 10:23; Neh. 9:5.—(3) Neh. 11:24.

פתח, in pause פתח ["also without pause, Pro. 9:4, 16; 14:15"], plur. פתחים Prov. 1:22, 32, and פתחים Pro. 1:4; Ps. 116:6, m.

(1) simplicity, folly (see the root No. 2), Prov. 1:22

(2) concr. a silly person, one easily persuaded and enticed, Pro. 7:7; 22:3; 27:12; Psalm 116:8; specially, a credulous person, Pro. 14:15; unskilful, Psalm 19:8.

פתח m. Ch. with suff. פתחי breadth, Dan. 3:1; Ezra 6:3.

פתחיניא ἀπαξ λεγόμεν. Isaiah 3:24, prob. a large cloak, such as used to be made of a round form;

comp. of פתח i. q. Ch. פתח breadth, and יל round, or i. q. Ch. נול a cloak.—LXX. χιτών μεσοπορφυρος. Vulg. fascia pectoralis. Those who adopt the latter rendering regard the word as being compounded of Ch. פתח linen, and פתח thread, cord; but this does not appear suitable. [In Thes. it is supposed to be compounded of "פתח and יל i. e. a variegated garment for festive occasions."]

פתחית f. fatuity, foolishness, concr. used of a foolish woman, Pro. 9:13.

פתחיה plur. פתחיות drawn swords, Ps. 55:22. Compare the root No. 2.

פתח m. (from the root פתח), a thread, a line, Nu. 19:15; Jud. 16:9; used of a string by which a seal-ring was suspended, Gen. 38:18, 25.

פתח not used in Kal. Arab. and Æth. to twist, to twine, to spin. See פתח.

NIPHAL—(1) TO BE TWISTED; metaph. to be crafty, deceitful, 1 Ki. 8:8; Job 5:13.

(2) to wrestle (which is done by twisting the limbs together), Gen. 30:8. See פתח.

HITHPAEL, to act perversely or deceitfully, Ps. 18:27. As to the form פתח 2 Sam. 22:27, see Analyt. Ind.

Derivatives, פתח, פתח, pr. n. פתח, and—

פתח m. perverse, deceitful, Deu. 32:5.

פתח [Pithom], pr. n. of a city of Lower Egypt, situated on the eastern bank of the Nile, Ex. 1:11; Greek Πάρονος, Herod. ii. 158; Steph. Byz., and omitting the syllable pa (which expresses the Egyptian article), Πύμ, Itin. Anton. page 163, Wessel. Egypt. Πύμ, and with the art. Πύμ-Πύμ, signifies a narrow place, surrounded by mountains; see Champollion, L'Egypte sous les Pharaons, ii. page 58, seqq.

פתח an unused root.—(I) i. q. פתח, מן to be strong, firm; whence פתח a threshold.

(II) prob. i. q. פתח to twist; hence—

פתח plur. פתחים m. a viper, an asp, Arab. بطن Isa. 11:8; Ps. 58:5; 91:13.

פתח an unused root. Sam. i. q. פתח to open. Hence—

פתח prop. the opening of the eyes; hence, a moment (Germ. Augenblick). Hence, adv. in a moment, i. e. suddenly, Pro. 6:15; 29:1. Other instances, see under פתח, which is derived from this word. פתח Nu. 35:22, unexpectedly, i. e. fortuitously.

פִּתְרוֹ fut. **יִפְתֹּר** TO INTERPRET a dream, Gen. 40:8, seqq. (In Chaldee, which is generally averse to sibilant letters, there is used in this sense **פִּשֵּׁר**, which see. *Æthiopic* **ፈገገ**). Hence, pr. n. **פִּתְרוֹר**, and—

פִּתְרוֹן m. *interpretation*, Gen. 40:5, 12; plur. Gen. 40:8.

פַּתְרוֹס [*Pathros*], pr. n. of *Upper Egypt*, as used by the people themselves, which is sometimes distinguished from **מִצְרַיִם**, **מִצְרָיִם**, which (see under those words) in a narrower sense designate Lower Egypt, Isa. 11:11; Jer. 44:15; Ezek. 29:14 (where

Pathros is called the native land of the Egyptians) Eze. 30:14. LXX. give it well *Παθούρης*, i. e. Egypt. **מִצְרַיִם** southern region. By the modern Copts the same country is called **מִצְרַיִם** southern region. Gent. n. plur. **פַּתְרוֹסִים** Genesis 10:14; see Jablonakii *Opuscc. ed. de Water* i. p. 198; J. D. Michaelis *Spicileg. Geogr.* i. p. 271—74.

פַּתְרוֹשָׁן see **פַּתְרוֹשָׁן**.

פָּתַת TO BREAK [*“to part in pieces”*], (*Arabic* and *Æth. id.*), Lev. 2:6. Hence the nouns **פֶּתַח**, **פִּתּוּחַ**; compare also **פָּתַח**.

צ

Tzade, the eighteenth Hebrew letter; as a numeral *ninety*.

In the Arabic alphabet there are two letters which answer to the Hebrew צ, **ض** *Zad* or *Sad*, a sibilant letter, and **ض** i. e. *d* or *t* with a light sibilant sound; this latter sound is nearly approached by **ظ** *t* pronounced from the bottom of the palate near the throat, which might be called *cerebral*, as it is by the Sanscrit grammarians. On this account the significations of some of the Hebrew roots differ, according to whether they are written in Arab. with the letter **ض** or **ض** (see **צָלַל**); but, however, it commonly happens that such roots are of the same origin, and are in themselves closely connected together; compare **צָרַר** and **צָרַר**.

צָרַר and **צָרַר**. The cognate letters are—(a) **ס**, which in Aramaean is commonly put for the Hebrew צ; compare in the Hebrew language itself the roots **צָרַר** and **צָרַר**, **צָרַר** and **צָרַר**, **צָרַר** and **צָרַר**.—(b) more rarely **ר**; comp. **צָרַר** and **צָרַר** Arab. **ض**.

—(c) the sibilants **ז**, **שׁ**, **ס**; compare **צָלַל** and **צָלַל**.—(d) **ע**, as to this interchange, see p. DCXVIII, A, and—(e) the affinity is remarkable (but it can be proved by not a few examples) which this letter has with the palatals; however this be explained, it is perhaps similar to the propensity in Sanscrit for the gutturals (*k*, *g*) to change into the palatals (*tsh*, *dsh*).

Instances are **צָרַר** **צָרַר** **צָרַר** and **צָרַר** to descend, to bow down; **צָלַל** No. II. i. q. **צָלַל**; whence **צָלַל** i. q. **צָלַל** and **צָלַל** No. III. to tinkle (*grillen*, *schallen*), **צָלַל** a rattle (*schelle*), **צָרַר** i. q. **צָרַר** and **צָרַר** to be bowed down; **צָרַר** and **צָרַר** to creak

(*ῥῆς* **κάνθαρος**, *cantharus* = *canalis*); **צָרַר** *Æth.* **צָרַר** to incline (a vessel), to pour out, **צָרַר** prob. i. q. **צָרַר** to be prosperous; **צָרַר** and **צָרַר** to heap up, to make a heap, hence to bury, etc.

צָרַר f. (with Tzere impure) *excrements*, *filth*, *dung*, Eze. 4:12; Deut. 23:14; for **צָרַר**, from the root **צָרַר**, to go out, for to be cast out (*εκροεισθαι*, Mark 7:19); compare **צָרַר** No. 2; **צָרַר** and **צָרַר**.

צָרַר an unused root; Arab. **ضَال**, to be thin, slender; Med. Ye **ضَال** **ضَال** it denotes the wild prickly lotus, which often forms the lair of wild beasts in the desert; Arab. **السدر**; see Schult. on Job, p. 1159. Hence—

צָרַר m., Job 40:21, 22; rendered by Abulwalid, Schultens, and others, the *wild lotuses*. But others regard **צָרַר** as being used, in the Aramaean manner, for **צָרַר** shades, i. e. shady trees; like **צָרַר** Aram. **צָרַר**, **צָרַר** Aram. **צָרַר**; compare Hebr. **צָרַר** No. II. So Vulg., Syr., Aben Ezra.

צָרַר an unused and uncertain root. Arab. **ضَان**, is to abound with sheep and goats; but this is a denom.

צָרַר for **צָרַר**; as Psa. 144:13 כתיב; comm. (see note) a collect. noun, *flocks*, *small cattle*, i. e. *sheep* and *goats* (So Arab. **ضَان** **ضَان** is wool-producing cattle, opp. to goats; but **ضَان** **ضَان** denotes, however, the wild goat. For sheep and goats = **ضَان** they commonly use **ضَان**; Syr. **ضَان** id.), Gen. 4:2; 26:14; 29:2; and very frequently. Opp. to **צָרַר** herds, which